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THE SACRIFICE OF THE MASS

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THE SACRIFICE OF THE MASS

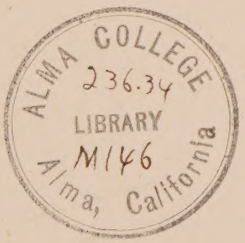
IN THE

LIGHT OF SCRIPTURE AND TRADITION

BY

RT. REV. ALEXANDER MACDONALD, D.D.
BISHOP OF VICTORIA, B.C.

WITH AN INTRODUCTORY LETTER FROM
THE RT. REV. MONSIGNOR LÉPICIER



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"By One Sacrifice He hath perfected forever them that are sanctified."—*Hebrews* x. 14.

INTRODUCTORY LETTER

By the Right Reverend Monsignor LÉPICIER, the well-known Roman Theologian and Author

Piazza San Nicola da Tolentino 31,
Roma, 5, *May 27th*, 1923.

My Dear Lord Bishop,

You have asked me to go through your Manuscript on the Sacrifice of the Mass, and to let you know my opinion as to how you have done justice to this great tenet of Catholic Theology. It is a well-known fact that if the whole Catholic Church holds that the Sacrifice of the Mass is the true offering and immolation, in an unbloody manner, of the great Victim once slain upon Calvary for our sins, not all theologians are of one mind in assigning the proper nature, or, as the schoolmen say, the "ratio formalis constitutiva" of that sublime sacrifice.

For, on the one hand, it must be acknowledged as of faith that the Eucharistic Sacrifice is one with the Sacrifice of the Cross, as far as the Victim and the Principal Offerer, who is Christ, are concerned; on the other hand, it does not appear how there can be a real sacrifice if no real immolation of the victim takes place.

To solve this difficulty, your Lordship traces back first the true notion of sacrifice in general, as shown to us in those typical sacrifices of the Old Law which foreshadowed the great Sacrifice of the New Covenant; then, taking as your guide the words of the Holy Council of Trent as interpreted and brought into clearer light by the Great Pope, Leo XIII, you show that as Our Lord in the Last Supper offered Himself to the Father in view of the bloody Sacrifice which was soon to follow, and particularly in view of the Eucharistic Sacrifice which was to be offered up by priests to the end of time, so the Last Supper was the Sacrifice of the Cross as begun, the immolation on Calvary was the same Sacrifice consummated, and the Mass is now the Sacrifice of the Cross as continued and applied to us. Hence you justly infer the identity, not only in kind, but also in number, between our Mass and the Sacrifice of Calvary, of which the Mass is at once the representation, commemoration, and application, the only difference being that, on Calvary, Christ's blood was shed, whereas in the Mass, it is not actually shed, though the shedding of it on Calvary virtually perseveres on our altars, just as the virtue of the plant virtually perseveres in the seed and in the tree which springs from that seed.

It may be that, in some minor details, I should not entirely agree with the explanations given by

your Lordship; but, on the whole, your thesis, beautifully worked out as it is, and brought out by the testimony of the best writers on the subject, makes upon the reader the most wholesome impression, by bringing him to value, according to its worth, that divine institution, the Holy Sacrifice of the Mass, which, foretold by the prophet Malachi, remains ever as the sun that illuminates and warms up the cold darkness of this land of exile, the unquenchable source of all good for man in his way to his eternal home in Heaven.

Rome, on the Feast of the Most Holy Trinity, 1923,

FR. ALEXIS MARY LÉPICIER,
Ord. Serv. B.M.V.

POPE LEO XIII. ON THE MASS

[Extract from the Encyclical *Caritatis Studium*, 25th July 1898.]

Long before Christ was born the sacrifices of the Old Law shadowed forth the Sacrifice of the Cross. After His ascension into Heaven, that identical Sacrifice is continued in the Mass. They greatly err, therefore, who reject the Mass on the ground that it detracts from the sufficiency of the Sacrifice of Christ on the Cross, when He *was offered once to take away the sins of many* (Heb. ix. 28). That expiation of sin was absolutely complete; nor is it another, but the very same that is in the Mass. For, since religious worship must express itself sacrificially, our Divine Redeemer willed that the Sacrifice once consummated on the Cross should be prolonged forever. This is done, through the Mass, which is not a mere image or nude memorial of that Sacrifice but the self-same, though outwardly different. And so the efficacy of the Mass, both in expiating sin and obtaining favours, derives wholly from the Death of Christ.

FOREWORD

For permission to reproduce much of the matter contained in this volume I have to thank the editors of *The Ecclesiastical Review* and *The Ave Maria.* The nucleus of the work is a little book given to the public some eighteen years ago, under the same title. I have been thinking and writing on the subject, off and on, for nigh a quarter of a century. My one aim has been to remove the question of the sacrificial idea in the Mass from the realm of theological speculation to the solid ground of Scripture and Tradition. The great work of Father de la Taille, S.J., entitled *Mysterium Fidei*, which was published two years ago, is on the same lines.

I know of no words that serve to set in bolder relief the significance of the Mass than those of a Protestant layman, Augustine Birrell. "If," he wrote some years ago, "the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land

for the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened, once for all, long ago, in a chill historic past."

Feast of the Epiphany,
1923.

Victoria, B.C.

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THE SACRIFICE OF THE MASS

CHAPTER I

THE TRUE IDEA OF SACRIFICE

At the very outset it is needful to define precisely what is meant by sacrifice. We cannot have a true idea of the Mass if we have not first a true idea of what sacrifice is. There is question of sacrifice in the strict and proper sense, which may provisionally be defined as the offering of a victim to God. This is the elementary notion of sacrifice. "Every high priest," says St Paul, "is ordained to offer both gifts and sacrifices; wherefore it is necessary that this high priest also have something to offer."—*Heb.* viii. 3. The victim must be external and sensible. Sacrifice is an act of external worship, and the thing sacrificed must therefore be perceptible by the senses. Also, it must be suitable for sacrifice, that is to say, such that it shall be acceptable to God. Under the Mosaic dispensation God Himself made choice of and set apart certain things to be offered in sacrifice.

Now, given a suitable victim, will the mere offering of it to God by a priest, without anything else, constitute a sacrifice? Scripture answers this question emphatically in the negative. Not only is there a distinction made between gifts and sacrifices, both of which are said to be offered, but when God

Himself laid down the law of sacrifice in the days of Moses and Aaron, He gave explicit directions that the thing offered should, in every case, be immolated (*Lev.* i. *seq.*). When the victim was an animal, it was slain, and its blood poured out or sprinkled, while at least part of the flesh was consumed by fire. When a meal-offering was made, part of it had, in like manner, to be consumed in the same way. Immolation then, or the sacrificial destruction of the thing offered, is, by God's own institution, an essential element of sacrifice. The victim is not a victim in the formal sense, that is, in the sense in which the offering of it constitutes sacrifice, until it is immolated. Even among heathen peoples, who offered sacrifice to false gods, it was regarded as consisting in the immolation of a victim.

It is the more needful to insist upon this point that there is a modern theory which would eliminate the element of destruction from the essential concept of sacrifice. It has been thus summed up:

"The external form of sacrifice seems to demand some appropriate action done to the victim or gift, by a lawful minister by which the gift is consecrated or handed over to God. This, indeed, is implied in the very word 'sacrifice' (*sacrum facere*), to make a thing sacred, to consecrate it by some action of an appropriate minister, whether he be priest or layman. Such action of old was generally accomplished by the outpouring or sprinkling of the blood or the libation of the drink-offering, or the consumption of the gift by burning. This, however, did not necessarily imply that its destruction was essential to

the idea of sacrifice, but was rather a means of handing it over to God and thus making it sacred."

"The burning or outpouring of the gifts hands them over to God, and through their acceptance God admits the giver to communion with Him; for the essential character of the sacrificial gift is not its destruction, but its handing over and consecration to God. The outpouring of the libations and the killing of the animals are but the means for handing over the gift to God and bringing the giver into communion with Him. The killing necessarily precedes the burning. 'The victim is killed in order to be offered' (St Gregory, in *Ezek.* l. 2, *hom.* x. 19). In other words, the killing is preparatory to the sacrifice."

The word "sacrifice," considering its derivation, may properly be taken to mean the doing of a sacred thing, the performing of a sacred rite, rather than the making a thing sacred, or consecrating it. The question, however, is not etymological, but theological. Does sacrifice involve the destruction of the thing offered, or is it simply the ceremonial handing over of it to God? The Scriptures do not seem to leave any room for doubt on this point. We have instances of a handing over and consecration of things to God, which is not sacrificial. Aaron and his sons were consecrated and made over to God, with solemn and impressive ceremonial rites, but this handing over was no sacrifice (cf. *Ex.* xxix. and *Levit.* viii.). On the other hand, the offering made of Isaac by his father was a true sacrifice, because, though Isaac was not actually immolated, he was in virtue of the obedience of his father and by

proxy. God took the will for the deed, and Himself provided a vicarious offering, for so it is written: "And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." —*Gen.* xxii. 13. Now the manner of the offering of Isaac was this: "Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son."—*Ib.* xx. 9, 10. When he slew the animal instead, after having laid it upon the altar, the sacrifice was consummated without anything more being done, though to make it a holocaust, or whole burnt offering, the fire had to be kindled and the victim consumed. But how are we to know, it will be asked, that the sacrifice was consummated by the slaying of the victim? We can infer it from the fact this was so in the case of the great Sacrifice of the New Law, of which all the sacrifices of the Old Law were adumbrations. The Sacrifice of Calvary was consummated by the death of the Divine Victim upon the Cross. In token of this, Our Lord, as St John tells us, said: "It is consummated, and bowing his head gave up the ghost."—xix. 30. There was no ceremonial sprinkling of the Victim's blood on Calvary: it trickled slowly to the ground from the pierced hands and feet. There was no consuming of the Victim's flesh by fire, save in a mystical sense; for the love greater than which no man hath was as a fire which consumed the Divine Victim. Yet a true sacrifice was offered there, nay, in a high sense, the only true sacrifice, for all the sacrifices that preceded were but

the shadows which that Divine Event cast before. Interpreting, then, the Old Testament by the New, which reveals the truth clear of symbol and shadow, we infer that the pouring or sprinkling of the victim's blood, in the Old Dispensation, was the ceremonial offering of the sacrifice. The same may be said of the consuming of the victim's flesh by fire, which, besides its symbolic meaning, figured the coming Sacrifice in respect of the love that inspired it.

It may be urged that, at least in the case of the meal-offering, the burning of "the memorial thereof upon the altar" (*Lev.* ii. 2), was the true and only sacrificial act. Granted; but this, instead of lending support to the theory that would eliminate from sacrifice the element of destruction, only makes against it. For the sacrifice, in this case, consisted in the very thing which that theory would eliminate. Nor does it avail to say that destruction was only the means of handing the victim over to God, since it was the only means. You cannot eliminate that which is the necessary means to an end, if you would obtain the end.

It should be noted, moreover, that the meal-offering was but a substitute for the offering of an animal, which seems to have been the victim of God's own choice from the beginning of the world. Abel's sacrifice of the firstlings of his flock was acceptable to God, while Cain's, from the fruits of the earth, was not (*Gen.* iv. 4). When Noah stepped out of the ark and erected an altar to the Lord, it was the "clean beast" and the "clean fowl" that he offered in sacrifice thereon (*Gen.* viii. 20). The victim of

Abraham's sacrifice, as we have seen, was an animal; so was the victim of the sacrifice offered by Moses and his people in the land of Egypt (*Exod.* xii.): so was the victim in the principal sacrifices offered by Aaron and his sons (*Lev.* i. 8): so was the victim offered in the tabernacle from that time onward, and afterwards in the Temple at Jerusalem, until the coming of the Lamb who taketh away the sins of the world. "And the Lord called unto Moses, and spake unto him out of the tabernacle saying, Speak unto the children of Israel and say unto them, When any man of you offereth an oblation to the Lord, ye shall offer your oblation of the cattle, even of the herd and of the flock."—*Lev.* i. 1, 2. From the fifth chapter of Leviticus we gather that the meal-offering was a concession to poverty in favour of those who were unable to furnish an animal for the sacrifice: "But if his means suffice not for two turtle-doves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour."—*Ibid.* v. 11.

The choice of an animal as the victim in the sacrifices of the olden time was not without its symbolic and figurative significance. God accepted the life of the animal as an offering instead of the life of the transgressor, and this in view of the Life that was to be laid down in the after time. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement; for it is the blood that maketh atonement by reason of the life."—*Lev.* xvii. 11. Once the life-blood of the victim therefore, ebbed away, atonement was made, and a sacrifice in the true and proper sense was

offered. That which was over and above belonged to the completeness of the sacrifice in its symbolic and ceremonial aspect. The killing found its fitting complement in the ceremonial offering of the victim through the outpouring of its blood and the consuming of its flesh by fire.

As the life of the flesh is in the blood, and life becomes extinct when the blood is drained away, it follows that the typical sacrifice of the Old Law involved the taking of the victim's life by the shedding of its blood. And this it must needs have involved to correspond with its great Antitype in the New Law. "Greater love hath no man than this, that he lay down his life for his friend." Such is Our Lord's own conception of the Sacrifice that He offered: it was the laying down of His life for us. Such, too, is the Apostle's conception of that sacrifice: "Nor yet that he should offer himself often, ... else must he have often suffered since the foundation of the world."—*Heb.* ix. 25, 26.

Sacrifice is symbolic of what is due from man to God. There does not appear to be any reason in the nature of things why the mere offering, or the consecration and handing over of a gift to God, without the physical destruction of it, should not serve the purpose of this symbolism, though reasons of congruity will suggest themselves. In any case, the essential character of the symbol is not determined by the law of nature. It is the positive divine law that has determined it. And if it be asked why the symbol expresses itself in the physical destruction of the thing offered, the New Testament, faithful interpreter of the Old, will furnish, for our present pur-

pose, an adequate answer. "These things happened to them in figure." The Lamb was slain in type "from the foundation of the world." The physical destruction of the victim, which served but as the shadow of the good thing to come was essential, because the physical destruction of the true Victim was from eternity foreordained. This appears to be the supreme reason why physical destruction is an essential element of sacrifice. It also explains why, of all the victims offered in the olden time, the animal-victim was pre-eminently acceptable to God. The shedding of its blood fitly symbolized the shedding of that Blood which alone cleanses the conscience from dead works that we may serve the living God.

The advocates of the theory above referred to appeal in support of it to the sacrificial terms used in Latin, Greek, and Hebrew. It is deemed significant that, of the many terms employed, there is only one, the primary idea of which is "slaughter." The question, however, is not one of words, but of facts and ordinances. It is a fact, a hundred times made plain in the Old Testament and attested by the Blood of the Victim in the New, that physical destruction is, by the express will of God Himself, an essential element of sacrifice. Words, or names, are but the counters of ideas; they set a thing before us under one or other aspect of it; they do but throw out hints, while facts speak plainly. Of the terms commonly employed in the Old Testament in reference to sacrifice, two are generic, "*minchah*," from an obsolete root signifying "to give" or "to offer," and "*korban*," which

corresponds in sense to our "oblation"; one is specific, "*zebach*" from a root that signifies "to slaughter animals;" and four are not only specific but distinctive, "*olaf*," from a root signifying "to ascend," for the whole of the burnt offering ascended in smoke to God; "*shelem*," "to be in health," used to denote the peace offering or thanksgiving; "*chattath*," a "going astray," and "*asham*," from a root which means "to be guilty," the names given to the various sin offerings of the Jews. But whether the Scriptural term employed be generic or specific, the thing denoted by it, that is, the sacrifice, in every case involved, not only the offering, but the immolation of a victim.

Against the received notion of sacrifice as involving necessarily the destruction of the thing offered, it is urged that the victim in the Jewish sacrifices was not unfrequently killed by the person offering it, and not by the priest. If this objection had any weight, it would prove too much—and therefore proves nothing. It would prove that no true sacrifice was offered on Calvary. For there was no ceremonial offering of the Victim's blood on Calvary, and no consuming of the Victim's flesh by fire. These rites of the Mosaic Law, in which those who urge the objection place the whole essence of sacrifice, were conspicuous by their absence on Golgotha. With a gibbet for His altar, rude soldiers to fasten Him thereon, gibes and derision instead of prayer and ritual consecration, the great High Priest of the New Law offered the Sacrifice of our Ransom. It needs not, then, that the priest who offers the sacrifice should himself slay the victim.

The one thing needful is that the victim be slain by the will of the priest, as the Victim was slain on Calvary—"He was offered because He willed it."

It may still be urged that the killing is necessary, indeed, but only as preparatory to the sacrifice. Is not this what St Gregory means when he says, "The victim is slain that it may be offered"?[1] Take a sentence out of its context, and it will mean almost anything you like. The context, including the sentence, runs thus: "These, as has been said, chastise their bodies, in accordance with the words of the Apostle; *that you may present your bodies a living victim* (*Rom.* xii. 1), (A living victim may seem a contradiction in terms), for the victim is slain that it may be offered. But the man who is chastened for the Lord is a living victim. He is said to be a victim and yet said to be alive, because while his virtues live, his vices are slain. He is a victim, in sooth, in that he is dead to the vices of this world, but alive, in that he does all the good he can." The words with their immediate context, run in the Latin original, "*hostiam viventem. Hostia quippe occiditur ut offeratur. Sed hostia vivens est corpus pro Domino afflictum.*" The particle "*quippe*" appears to be used here in an elliptical sense, some such words as we have supplied being understood. St Gregory is speaking of sacrifice in the moral sense, and his allusion to sacrifice in the strict sense, is purely incidental. The words of the Apostle, "a living victim," arrest his attention

[1] *In Exech.*, l. 2, hom. 10, n. 19 (Migne, *Patrologia Latina*, tom. 76, col. 1069).

because of the paradox they involve, and he proceeds to comment upon them: "A living victim. How can this be, seeing that the victim is slain in order that it may be a sacrifice? The explanation is that a man may be slain and yet be alive—slain as to his vices, alive by reason of his virtues. And in so far forth as he is slain, in so far forth as he is dead to the things of this world for the honour of the Lord, he is a victim in the moral sense." According to St Gregory, then, the thing offered becomes a victim and constitutes a sacrifice when slain unto the Lord. "*Quod et hostia dicitur, . . . quia, . . . est a vitiis occisum, . . . quia jam huic mundo est a pravis actibus mortuum.*" The slaying, the death, the destruction is, in his eyes, the consummation of the sacrifice. He does not say that the thing offered is a victim because it is offered, but because it is slain, for sacrifice is the offering to God of a victim that is slain.

But while the slaying or destruction of the victim is beyond question an essential element of sacrifice and its very foundation, it is not the formal constituent of it. That is the ceremonial offering, which, in the Levitical Law, was twofold, one before, the other after, the slaying. The victim was first offered to God "at the door of the tabernacle" (*Lev.* i. 3), that is, before the high altar, and the second time when the priest went into the holy place with the blood and there handed it over to God.

There is no denying that many theologians have laid too much stress on destruction or immolation, and so have made it appear to be the one essential element of sacrifice. Physical destruction affects

only the victim, whereas in sacrifice, the priest, too, plays an essential part. It is the priest who offers the sacrifice, and without this offering physical destruction would be but the slaying of an animal. Hence it is that, when a man had to make an offering for sin under the Old Dispensation, he was forbidden to immolate the victim in the field on pain of being cut off from the people. The thing stands to reason. Sacrifice is essentially an act of public worship, indeed the essential act of public worship, and as such must be perceptible by the senses. But if the man were to immolate the victim by himself in the field, the action would be private, and the lookers-on, if such there should be, would think that he was butchering a beast. The offering must thus be external and sensible, that is to say, a ceremonial or ritual offering, and this, not immolation, is the formal constituent of sacrifice.

In logic we define by genus and difference. A logical definition of sacrifice is, thus, the offering to God by a priest of a victim that is slain. Here "offering" is the genus, and "victim slain" the specific difference, which marks this offering off from all other offerings. And as the genus is material and the specific difference formal in a logical definition, destruction or slaying, viewed as logic views things in a state of abstraction, is the formal constituent of sacrifice. Under the influence of this purely logical view of the matter, theologians have put the whole stress on destruction and made it by itself the one essential element. But while destruction, coupled with the internal act of offering, might constitute a sacrifice under the law of nature, under positive divine law

sacrifice is essentially a rite or ceremony, and the ceremonial offering of the victim is its formal constituent. The constituent elements of a rite are to be gathered from the law which regulates the rite, and the law, as we have seen, requires a ceremonial offering of the victim both before and after its immolation, which ceremonial offering, as being the part proper to the priest or official performer of the rite, must needs be the formal constituent element of it. The theory which eliminates destruction, and makes ceremonial offering the one essential element, sins by default. But, in a liturgical point of view, it is nearer the truth than the theory which places the whole essence of sacrifice in the destruction of the victim.

The true idea of sacrifice is not to be found among pagan peoples who lived under the law of nature with no light to guide them but that of unaided reason. Nor is it to be arrived at by the method of speculation and theory. God is to be worshipped in the way that pleases Him, not according to the notions or caprices of men. As sacrifice is the supreme act of public worship, the true idea of it is, therefore, to be found only among people who worshipped the one true God under a law supernaturally promulgated by Him. In the Book of Leviticus, the great Ritual Code given by God to His people after He had led them out of the house of bondage and set apart a special tribe to perpetuate a priesthood and sacrifice, we find God's own idea of sacrifice formulated by Himself. This we are to follow, not any theory of sacrifice propounded by men.

CHAPTER II

HISTORY OF THE SACRIFICIAL IDEA IN THE MASS

By "sacrificial idea" is meant the idea of what makes the Mass a sacrifice, or the conception of the sacrifice entertained by those who have given thought to the subject. Dr Vacant, in a learned brochure,[1] marks out three periods for separate treatment: the first, or Patristic period, from the sub-apostolic age till the time of St Gregory the Great; the second, from the time of St Gregory to that of St Thomas of Aquin; the third, from the time of St Thomas down to our own. A careful survey of the whole field has satisfied the present writer that the question did not enter upon a distinctly new phase till the rise of Protestantism in the sixteenth century. Up till then, indeed, it had not even been mooted. If the theologians of the Middle Age touch upon it at all, it is but incidentally. To them not less than to the Fathers, the Mass is but the offering, day by day, under the sacramental veil, of the Victim once for all immolated on the altar of the Cross. We may thus distinguish two well-defined periods in the history of the sacrificial idea in the Mass; one marked by simple faith in the identity of the Sacrifice of the Mass with the Sacrifice of the Cross, the other by theological speculation, wide divergence of opinion,

[1] *Histoire de la Conception du Sacrifice de la Messe dans l'Englise Latine*, Paris 1896.

great uncertainty, and, it must be added, great confusion. The former extends from the first century to the sixteenth, the latter from that time to the present.

I

The distinct affirmation by the Fathers of the sacrificial character of the Holy Eucharist, has not associated with it any explanation of the way in which the Eucharist is a sacrifice. It is impossible to compile from Patristic sources a clearly cut and sharply defined theory about it.[1]

What is here said is true also of Scholastic sources, and for the same reason. With medieval theologians as with the Fathers, faith in the Mass made theory about it uncalled for. Their mental attitude on the question is set before us in the following words of a distinguished theologian of the seventeenth century: "If it be established that the Sacrifice of the Eucharist is the same as that of the Cross, it will be proved by the same means that in the Eucharist a true sacrifice is offered (for no one ever questioned the Sacrifice of the Cross)." [2] This is precisely the point of view of the Fathers and of the Doctors of the Middle Age, only they do not at all concern themselves to establish the sameness of the two sacrifices—which are two in name and outwardly, but one inwardly and in reality. They assume this as a first principle in all they say on the subject, as a point of faith revealed by God and taught by His Church. The Sacrifice of the New Law is one,

[1] *The Holy Eucharist: an Historical Inquiry* (*The Church Quarterly Review*, July 1901, p. 359). [2] Thomassin, *De Incarnat. Verbi*, l. 10, c. 17 (*ad init.*).

whereof the Victim was once for all really immolated on Calvary, and is ever since really offered, under the forms of bread and wine, in the Holy Eucharist —such is the belief handed down in the Catholic Church from the time of the Apostles, a belief which has survived the theories of post-Reformation theology, greatly as they have tended to confuse and obscure it. A cloud of witnesses, in the first fifteen centuries, rise up to attest this, as many witnesses indeed as there are writers on the subject. Enough for our purpose to cite the clearest and most weighty among them.

To St Ignatius Martyr, the disciple of St John, the Eucharist is: "the Flesh of our Saviour Jesus Christ, which suffered for our sins."[1] The same thought is expressed in a striking way by St Cyprian. "For the Passion of the Lord," he declares, "is the sacrifice that we offer."[2] "Having obtained eternal redemption," writes St Ephrem, "Thou dost daily renew Thy Sacrifice on the altar."[3] St Cyril of Jerusalem calls the Eucharistic Sacrifice "the unbloody service upon that Sacrifice of Propitiation,"[4] *i.e.* the Sacrifice of the Cross. St Macarius calls it the "Divine Mystery itself of the Body and Blood of Christ,"[5] and St Gregory of Nyssa says that "Christ offers Himself as a Sacrifice in a hidden kind of Sacrifice (the Eucharist) which can not be seen of men."[6]. St Ambrose sees in the Eucharist "that saving Sacrifice whereby the sins of the world are

[1] *Ad Smyrn.* 7 (Migne, *Patr. Græca*, tom. 5, col. 713, or rather Funk, *Patres Apostolici*, tom. 1, p. 280). [2] *Ep.* 63, n. 17 (Migne, *Patrologia Latina*, tom. 4, col. 398). [3] *Opera Omnia* (*Syriac. et lat.*), tom. 3, p. 555. [4] *Catech.* 23, n. 8 (Migne, *P. G.*, tom. 33, col. 1116). [5] *De Charitate*, n. 29 (*P. G.*, tom. 34, col. 932). [6] *In Christi Resurr.*, orat. 1 (Migne, *P. G.*, tom. 46, col. 612).

blotted out"[1], and conceives of it as the offering of the Body of Christ "since, though Christ is not now seen to offer, yet Himself is offered on earth . . . yea, Himself is plainly seen to offer in us, whose word sanctifies the sacrifice that is offered."[2] "Let us reverence, then," says St Chrysostom, "let us reverence the table of which we all partake, the Christ who has been slain for us, the Sacrifice that is laid upon it."[3] Elsewhere he appeals in proof of the sacrifice to the fact that He who was slain for us is offered on the altar. "Consider attentively," he says, "the proof of this sacrifice: Christ lies slain. And wherefore was He slain? To establish peace in heaven and on earth."[4] Such, too, is St Augustine's conception of the Eucharistic Sacrifice: it is the offering of Christ's Body once slain on the Cross. "For this Sacrifice succeeded all those sacrifices of the Old Testament, which were immolated as a shadow of that which was to come . . . because for all those sacrifices and oblations His Body is offered, and is ministered to the communicants."[5] He regards it as being simply identical with the Sacrifice of the Cross, declaring, in his *Confessions*, that "the Sacrifice of our Ransom was offered up" for the soul of his mother Monica.[6] "If, then, the priesthood of the Old Law has come to an end," are the words of Theodoretus, "and a Priest after the order of Melchisedech has offered sacrifice, and rendered other sacrifices needless, why do the priests of the New

[1] *Exhort. Virgin*, c. 14, n. 94 (Migne, *P. L.*, tom. 16, col. 880). [2] *In. Ps.* 38, n. 25 (Migne, *P. L.*, tom. 14, col. 1102). [3] *In. Ep. ad Rom.*, hom. 8, n. 8 (Migne, *P. G.*, tom. 60, col. 465). [4] *Hom. I. de Prod. Judae*, n. 6, (Migne, *P. G.*, tom. 49). [5] *De Civitate Dei* l. 17, c. 20, n. 2 (Migne, *P. L.*, tom. 41, col. 556). [6] l. 9, c. 12, n. 32 (*Ibid.*, tom. 32, col. 777).

Law perform the Mystery? But any one who is versed in divine things knows that we offer not another sacrifice, but celebrate the memory of that one and salutary oblation. For so our Lord has given us commandment: This do for a commemoration of me."[1] In like manner St Leo the Great proclaims the absolute oneness of the Sacrifice of the New Law: "Now also the various carnal sacrifices having come to an end, the one oblation of Thy Body and Blood takes the place of every different kind of victim; for thou art the true Lamb of God that taketh away the sins of the world (*Is.* 1; 29): and thou dost so accomplish in Thyself all the mysteries that, as there is one Sacrifice instead of every victim, there may be one Kingdom out of every nation."[2] "From this, then, let us consider what kind of a sacrifice in our behalf this is," says another Pope who bears the title of Great, "which for our salvation ever represents the Passion of the Only Begotten Son."[3] "For, in a unique way," he says, "does this Victim, which renews for us in mystery the death of the Only Begotten, save the soul from eternal death."[4]

From the time of Pope Gregory the Great, in other words, from the beginning of the seventh century, till the close of the fifteenth, the conception of the Eucharistic Sacrifice remained unchanged. It was still based on faith, not on theory; affirmation, not speculation, lay back of it. It is true that the writers of this period put stress more especially on the effects of the Sacrifice, or as Dr Vacant says,

[1] *Super Ep. ad Hebraes*, c. 8 (Migne, *P. G.*, tom. 82). [2] *Serm.* 59, c. 7 (Migne, *P. L.*, tom. 54, col. 341). [3] *Dial.*, iv. 58 (*Ibid.*, tom. 77, col. 425). [4] *Ibid.*

conceive of it by its effects. This, however, they do, not by way of showing that the Mass is a sacrifice, but by way of setting forth its identity with the Sacrifice of the Cross. Thus, in the twelfth century, Alger the Scholastic, declares that, because on the altar and on the cross we find the same Body of Jesus Christ and the same effect wrought, to wit, our salvation, and because there is for us but one salvation: therefore, on the altar and on the cross the sacrifice is one and the same.[1] Here we have the keynote of the teaching that prevailed throughout the early and later Middle Age. In this, indeed, as in the earlier time, the Eucharist is spoken of as the "memorial" or the "image" of Our Lord's Passion; but its essential note as a true sacrifice is ever regarded as lying, not in its being a commemoration or representation of the Sacrifice of Calvary, but in its being one and the same with it. Enough to give a few citations in point from some of the most distinguished writers of the time:

Because, therefore, our Redeemer to this day carries on, in the commemoration of His Passion, all that which He once wrought in His Passion, I consider this to be the main reason why we ever renew the memory of His sacred death by immolating daily His Most Holy Body and Blood on the altar.—S. Paschasius Radbertus.[2]

If our daily sacrifice were other than that once offered in Christ, it would not be true but superfluous. —Alger the Scholastic.[3]

[1] *De Sacr. Corp. et Sang. Dni.*, l. 1, c. 16 (Migne, *P. L.*, tom. 180, col. 786). [2] *Lib. de Corp. et Sang. Dni.*, c. 9, n. 2 (*Ibid.*, tom. 120, col. 1295). [3] *Loc. cit.*

It is not that a different sacrifice is offered now from that which then was offered, but that whereof it is said, *Christ was offered once* (*Heb.* ix. 28), He left to His Church evermore to be offered up.—Peter the Venerable.[1]

On the Cross Christ died once, and there was He offered in Himself; in the Mystery He is offered daily, because in the Mystery there is a commemoration of that which was done once. . . . Hence it is gathered that what is done on the altar is and is called a sacrifice, and that Christ has been offered once and is offered daily, but in one way at that time, in another way now.—*The Master of the Sentences* (Peter Lombard).[2]

Our sacrifice is not merely a representation but a true immolation, that is, the offering by the hands of the priests of that which has been immolated (*rei immolatæ oblatio*). Hence it includes two things, a Victim slain and the offering of it; for immolation, properly speaking, is the offering up of that which has been slain for the worship of God.—Blessed Albert the Great.[3]

As it beseemeth not now, under the new dispensation of grace, that there should be any sacrifice but such as is pure, pacific, and plenary; and as there is no other such save that which was offered on the Cross, namely, the Body and Blood of Christ, therefore, the Body of Christ must needs be contained in this Mystery, not in figure only, but in reality.—St Bonaventure.[4]

The Sacrifice that is offered daily in the Church is not other than the Sacrifice which Christ Himself offered, but is the commemoration of it.—St Thomas of Aquin.[5]

[1] *Tract. contr. Petrobus.* (Migne, *P. L.*, tom. 189, col. 798). [2] *Sent. IV*, dist. 12, n. 7 (Migne, *P. L.*, tom. 192, col. 866). [3] 4 *S. D.*, XIII, a. 23. [4] *Brevil.* VI, 9. [5] 3ª q. 22, a. 3, *ad* 2.

To these extracts may fittingly be added a few citations from the prayers and collects of the Mass, some of which date from the medieval time, while one or two may perhaps be traced back to an earlier period:

As often as this commemorative Sacrifice is celebrated the work of our redemption is carried on.—*Secret of the Mass.*[1]

We offer Thee, O Lord, on occasion of the precious death of Thy Servant, this Sacrifice which is the fountain-source of all martyrdom. — *Secret of the Mass.*[2]

Accept, O Lord, we Beseech Thee, the offering we have made, and mercifully grant that we may receive with pious sentiments what we celebrate in the Mystery of Our Lord's Passion.—*Secret of the Mass.*[3]

May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world.—*Secret of the Mass.*[4]

May this Sacrifice be acceptable to Thy Majesty, we beseech Thee, O Lord, in which we offer Thee the very wounds of Thy Only Begotten Son as the price of our redemption.—*Secret of the Mass.*[5]

Grant, we beseech Thee, O Lord, that this Sacrifice may profit the soul of Thy servant, by the offering of which Thou didst set the whole world free from the bonds of sin.—*Secret of the Mass.*[6]

O, Lord Jesus Christ, who didst offer Thyself upon the Cross a spotless and willing Victim to God the

[1] *Ninth Sunday after Pentecost.* [2] *Thursday of third week in Lent.* [3] *Wednesday in Holy Week.* [4] *Feast of the Spear and Nails.* [5] *Feast of the Five Wounds.* [6] *Secret pro uno defto.*

Father, we earnestly pray that the most holy offering of the same Sacrifice may obtain for us pardon of our sins and everlasting glory.—*Post. Comm. of the Mass.*[1]

Legem credendi lex statuat supplicandi. The belief of the Church about the great Sacrifice that she offers from the rising of the sun to the going down thereof, is mirrored in these beautiful prayers. She regards it as carrying on the work of our redemption, as the Mystery of Our Lord's Passion, in which the very wounds of the Only Begotten Son of God are offered to the Father as the price of our redemption. She declares it to be the spotless evening Sacrifice which the Only Begotten offered up on the Cross for the salvation of the world, the Sacrifice by the offering of which Christ set the whole world free from the bonds of sin, the offering again of that same spotless and willing Victim that hung upon the Cross for our sins. Here we have the thought of the Church as she stands at God's altar, with the Bread of Life and the Cup of Salvation in her hands. Words must be construed to mean the reverse of what they say, else is the Sacrifice of the Mass, in the mind of the Church that offers it, one and the same, in the strictest and most formal sense, with the Sacrifice of the Cross.

During the period under review, the schism begun by Photius having been consummated two centuries later by Michael Cerularius (A.D. 1054), the Eastern Church was torn from the centre of Catholic unity. She retained, however, her sacraments and her Sacrifice, as well as her pristine faith in the formal

[1] *Feast of the Spear and Nails.*

identity of the latter with the Sacrifice of Calvary. Thus, Nicholas Cabasilas, Bishop of Thessalonica in the fourteenth century, writes: "This Sacrifice is not an image or figure of a sacrifice, but a true sacrifice. . . . The Sacrifice of the Lamb (Eucharistic) and that Sacrifice which was once for all offered (on Calvary) are one Sacrifice."[1] And, much nearer our own day, Macarius, a Russian Bishop: "The Sacrifice offered to God in the Eucharist is in its character precisely the same as that of the Cross. For to-day we still offer on our altars the same Lamb of God who once offered Himself on the Cross for the sins of the world; the same Flesh, infinitely pure, which suffered there; the same Blood, infinitely precious, which was there shed. To-day this mysterious Oblation is still invisibly accomplished by the same Royal and Eternal High Priest who offered Himself on the Cross."[2] To these two testimonies may be added an earlier and not less striking testimony of the belief of the Schismatical Greek Church. In his *Symbolism*, Moehler relates how, in the twelfth century, a certain Sotericus Panteugone was made to recant, before a synod of Greek Bishops, a false opinion he entertained regarding the Mass. He had maintained, as would appear from the words of his recantation, that the Mass was a sacrifice only in an improper sense, basing his contention on the words of Scripture that *Christ was offered once.* The recantation runs:

I agree with the holy Synod herein, that the Sacrifice now to be offered up, and once offered up

[1] Liturg. Exposit. c. 32 (Migne, *P. G.*, tom. 150, col., 440)
[2] Theol. Dogm. Orth., tom. 2, p. 492. (I am indebted to Dr Mortimer, author of "The Eucharistic Sacrifice," for this citation).

by the Only Begotten and Incarnate Word, was once offered up, and is now offered up, because it is one and the same. To him who doth not so believe, anathema; and if anything hath been found written in contradiction hereof, I subject it to the anathema.[1]

In closing our review of the medieval doctrine regarding the Mass, there are two points that deserve a passing notice. One concerns St Thomas' definition of sacrifice, the other a rather singular opinion about the Eucharistic Sacrifice held by that keen and subtle critic of the Angelic Doctor's teachings, the famous Duns Scotus. "That is properly a sacrifice," says the Angelic Doctor, "when something is done to the thing offered, as when animals were slain and burnt, and bread is broken and eaten and blessed. And this the name itself implies, for a sacrifice is so called because man does something sacred. It is called an offering simply when a gift is made to God and nothing is done to it, as money or bread is said to be offered when placed on the altar without anything more being done. Hence every sacrifice is an offering, but not conversely."[2] This passage evokes from Dr Vacant the following comment:

By this sacred thing that man does, according to the Angel of the Schools, we must not understand (with William of Auvergne and Albert the Great) a simple offering, but a change wrought in the thing offered. This idea places sacrifice outside of the sanctification and moral effects that flow from it. It opens up new horizons in the domain of theology. From this time forward sacrifice will be made to consist in the physical change produced in the victim.

[1] Cited in Moehler's *Symbolism* (3rd ed. Cath. Pub. House, N. Y. p. 233). [2] $2^a\ 2^{ae}$, q. 85, a. 3, *ad.* 3.

Three centuries later, the principal question agitated in the schools will be that of determining what is the physical action affecting the Victim that constitutes the essence of the Sacrifice of the Mass.[1]

Both Dr Mortimer and the writer of the articles in *The Church Quarterly Review* follow Dr Vacant in affirming that St Thomas was the first to import the element of destruction into the notion of sacrifice. This is very far from the truth. The definition given by St Thomas is in fullest harmony with that contained in the words cited above from his teacher, Albert the Great, according to whom sacrifice is *rei immolatae oblatio*, or, as he goes on to say, "includes two things : a victim slain, and the offering of it." St Thomas's definition is, in its content, as old as the Old Testament, the words of which he had before his eyes when he framed it.[2] Nor did the Fathers conceive of sacrifice as an offering merely : they were too familiar with the teaching of Scripture to have entertained any such notion. We have seen how St Gregory the Great finds the distinctive note of sacrifice, as Albert the Great does, in the offering of a victim that is slain. When St Augustine describes "any work done to unite us with God in holy fellowship" as "a true sacrifice"[3], it is the end or object, not the essential concept, of sacrifice that he has in mind. With him, as with St Thomas and the rest, sacrifice, in its essential concept, involves the destruction of the thing offered. "To be immolated," he observes in his homily on the feast of SS Peter and Paul, "is to die for God. The word is borrowed

[1] *Op. cit.*, p. 46. [2] *Loc. cit.* [3] *De Civ. Dei*, l. 10, c. 6 (Migne, *P. L.*, tom. 41, col. 283).

from the ritual of sacrifice. Whatsoever is sacrificed is slain unto God."[1] With what justice can St Thomas be said to have "narrowed" the notion of sacrifice, when St Augustine, eight hundred years before his time, circumscribes it within such limits as these?

There are two considerations that will perhaps serve to account for Dr Vacant's misconception. The first is that, before the time of St Thomas, ecclesiastical writers did not concern themselves to define sacrifice in the strict sense. And as the generic notion is that of "offering," the generic term was the one commonly used in speaking of sacrifice. The second is that, when the earlier writers describe sacrifice as an "*oblatio*," or offering, they have in mind the Sacrifice of the Mass, whereas St Thomas is setting forth the notion of sacrifice in general. While there is a mystic, there is no real immolation in the Mass, which is but the offering of the Victim slain once for all on Calvary.

A word now on the opinion of Scotus. The Subtle Doctor held that, though Christ is the High Priest of the Mass, He does not concur immediately in offering it, for that it is not by an act of His will, but by an act of the will of the priest who ministers at the altar, the Mass is both applied and celebrated.[2] This opinion has its roots in the tenet of Scotus that the sacraments are instrumental causes of grace only in so far as they are divinely given tokens and pledges of the grace that God Himself immediately produces in the soul. For, in this view, the minister of the sacrament is not Christ's instrument, but rather himself the principal agent, not of the spiritual

[1] *Serm.* 299, n. 3 (*Ibid.*, tom. 38, col. 1368). [2] *Quodlib.* 20.

effect produced, which he has nothing whatever to do with, whether as agent or instrument, but of the outward action or rite. Hence, in the outward action of the Mass, Christ would not at all immediately concur, and the words of consecration would be but declaratory, not effective. This particular opinion of Scotus about the minister of the Mass is the logical outcome of his general theory regarding the sacraments. It is no longer tenable since the Council of Trent has declared that Christ offers Himself in the Mass by the ministry of His priests. He is thus the principal agent of the sacrifice, and the priest is but the instrument who lends Him his hands and his voice.

II

Until the controversies of the sixteenth century brought into question the doctrine of the Eucharistic Sacrifice, no serious attempt was made by the theologians of the Church to investigate the nature of the Sacrifice itself.[1]

When, however, the storm of Protestantism burst upon the Church in the sixteenth century with a denial of any sacrificial character in the Eucharist, the attention of theologians was directed, as never before, to the work of defining the term "sacrifice" and of proving that the Eucharist fulfilled this definition.[2]

That the very concept of sacrifice includes the element of destruction is indicated by the fact that it still holds its place in the definitions framed by theologians after the rise of Protestantism, when they had every motive to be rid of it, if they could. John Calvin, the ablest and most astute of those who led

[1] *The Eucharistic Sacrifice*, by Rev. Dr Mortimer, p. 179.
[2] *Ibid.*, p. 205.

the assault against the doctrine of the Eucharistic Sacrifice, sought to break through the defence of his opponents especially at this point. The victim that is offered, he argues, must be immolated; therefore, if Christ is sacrificed in every Mass, He must be cruelly put to death every moment and in a thousand different places. Nor does it avail, he adds, by way of pressing home his advantage, to say that the Mass is an unbloody sacrifice, for the nature of sacrifice cannot be changed at the will or caprice of men. Bellarmine, who states this objection of Calvin's for us,[1] replies that Christ is offered in the Mass, not under his own form, but under the forms of bread and wine, and that the destruction is such as befits a victim offered in this way. He concludes, therefore, that the element of destruction in the Mass consists in manducation, not slaying. Calvin could have rejoined that the eating of that which is offered in sacrifice is no sacrificial act of destruction, no handing over of the victim to God, but a converting of it to the use of man: in short, that manducation is not an essential part of the Sacrifice proper, but of the Feast upon the Sacrifice which he held the Lord's Supper to be, after a symbolic fashion.

Here was a grave objection, which the theologians of the day would surely have met by a straight denial that destruction is an essential element of sacrifice, could they have seen their way to do so. The plain teaching of Scripture blocked the way.[2]

[1] *De Coutr.*, cap. xxvi.; *de Missa*, l. 1, c. 25.

[2] "All things soever that are called sacrifices in Scripture had necessarily to be destroyed; things that have life by slaying; things without life, if solids, such as flour, salt, incense, by burning; if liquids, such as blood, wine, or water, by pouring them out on the ground." Bellarmine, *op. cit.*, cap. ii., *de Missa*, l. 1, c. 2.

But how was the sacrificial character of the Mass to be maintained? In all two ways offered themselves. One was to insist upon the identity of the Sacrifice of the Mass with the Sacrifice of the Cross, of which the Mass is the continuation and repeated application; the other was to find within the Mass itself, as it is celebrated on our altars, something that should answer to the requisite element of destruction. This latter was the way adopted by the controversial writers of the time. And it must be said that they were all but driven to adopt it by the exigencies of the controversy. So long as men were willing to take the word of the Church that the Mass was a sacrifice, and that it was identical with the Sacrifice of the Cross, there was no need of examining more minutely into the matter. But when men cast off the Church's yoke, and openly scoffed at her doctrinal authority, and carried their appeal to the Scripture, and set up reason as sole interpreter and judge, it seemed needful to meet them on their own ground. The traditional teaching of the Church that the Mass was Calvary made present and brought home to the believer in every age and in every clime, was an *argumentum non apparentium*: it rested wholly on faith, and with men who had discarded that faith would have no weight whatever. On the other hand, if it could be shown that the liturgical rite of the Mass contained within itself everything needed to satisfy the requirements of sacrifice, after its straitest definition, a formidable objection was disposed of, and the mouths of the objectors were stopped. This we take to have been the reason that led the champions of Catholic truth, in their controversies

with Protestants, to leave the plain way of simple faith trodden by the Schoolmen and the Fathers, and enter upon the way of speculation and theory—a dark and devious way, as the event has proved.

It was not, however, without protest on the part of at least one theologian of eminence, that the old way was forsaken. Cardinal Cajetan, the great commentator of St Thomas, with his keen logical instinct, scented danger in the new departure and pointed out the error into which it would seem already in his day to have led. "Observe," he writes, "that there is an error on this head in that the Sacrifice of the Altar is reputed to be different from that which Christ offered on the Cross, when in truth it is the self-same, just as it is the self-same Body of Christ and the self-same Blood of Christ that are on the altar. But there is a difference in the manner of offering."[1]

In vain did the last of the Scholastics utter his note of warning. The Phaethon of the New Learning had already clambered into the chariot of the Sun, and under his driving the coursers ran no longer in the safe and beaten way. By the end of another century the theory of two immolations was in full swing, and a past master in the science of theology had thence drawn the inevitable conclusion that the Sacrifice of the Mass was a different sacrifice from that of the Cross.

Another eminent theologian of the sixteenth-century who held to the traditional teaching of the Eucharistic Sacrifice, was Melchior Canus. "To the doctrine of St Thomas," says Dr Vacant, "which had

[1] *Opusc.* t. 2, *tract.* 2; *de Euch.*, c. 9.

up till then subsisted under the abstract form of a definition, he gave concrete and bodily shape,"[1] St Thomas, as we have seen, had laid it down as essential to the concept of sacrifice properly so-called that something should be done to the thing offered, as, for instance, "when animals were slain and burnt, and bread is blessed and broken and eaten." Taking his cue from these words, Melchior Canus argues that, in the Mass, "since nothing has been done of the sacrifice, in regard to the species, before the fraction (of the Host), the sacrifice has not been offered. Also, since, by the institution of Christ, we ought to set forth His death with the symbols of the reality, if our Sacrifice is to be real and complete and a perfect copy of that which Christ offered on the Cross, and since there is no symbol of the real Sacrifice until the species are broken and mingled and consumed, we can conclude with certainty that the sacrifice is not yet complete before the fraction. It remains therefore that not only the consecration and oblation, but also the fraction and consumption, are requisite to the completeness of the outward sacrifice."[2] Dr Vacant,[3] Dr Mortimer[4] and the writer of the series of scholarly articles in *The Church Quarterly Review*[5] infer from these words that Melchior Canus conceived the element of destruction to be supplied in the fraction of the Host and consumption of the consecrated species. The expression "outward sacrifice" should have warned them against taking so inadequate a view of the teaching of this profound theologian. "And, to say nothing about the hidden and inner

[1] *Op. cit.*, p. 52. [2] *De Loc. Theol.*, l. 12, c. 11 (Migne, *Theolog. Cursus Completus*, Vol. I, col. 666). [3] *Loc. cit.* [4] *Op. cit.*, p. 211. [5] January 1904, p. 389.

Sacrifice of the Body and Blood," are the words that immediately precede in the context of the passage cited above, "the outward and mystic sacrifice certainly does not consist simply in the oblation." He therefore understands, and rightly, St Thomas to mean that the blessing and breaking of the Eucharistic Bread belong to this "outward and mystic sacrifice," not to "the inner and hidden Sacrifice of the Body and Blood." A little further on,[1] he opens his mind fully and clearly on the subject. He declares that the outward and mystic sacrifice is but "the image and representation of the Sacrifice of the Cross," and that, "in the Body and Blood of Christ which are contained within, that same Sacrifice exists in its reality." How far he was from thinking that any symbolic action in the outward and sensible rite adequately supplied the element of destruction in the Sacrifice of the Mass, may be gathered from the following luminous passage, which we need not apologise for placing before the reader in full:

But let us concede the point to those who argue that there can be no perfect immolation unless the victim is slain; for we, too, believe this to be essential if there is to be a true sacrifice. Now (they will urge) we offer a living and breathing Victim, for the Body in the Eucharist is one and the same with that which is in Heaven. Granted; but though Christ's Body in the Eucharist has life in it, and though the Blood is in the Body, it is not offered because it has life in it, nor is the Blood offered because it is in the Body. The Body is offered because it was slain, and the Blood because it was shed upon the Cross. If the Victim of Calvary

[1] *Op. cit.*, l. 12, c. 11 (*Ibid.*, col. 668).

had never been withdrawn from the sight of men, but were to hang on the Cross before the eyes of all the faithful in every place and time, there would, of course, have been no need of Christ's leaving the memorial of His death, and of transferring the reality of the living original to a copy of it (*nihil necesse erat ut exemplum facti relinqueret, et in simulacrum ex animali exemplo veritas transferretur*). Those who then stood by the Cross, if it so be that they were truly devout and understood what was going on, offered with Christ the same Sacrifice to the Father. So, too, if the same Victim immolated on the Cross were to remain for all time visibly before our eyes, we should need no memorial and representation of it. But inasmuch as that offering and visible immolation, though it is done and over, is yet so acceptable to God and has such perennial worth in His eyes, that it is not less efficacious to-day than it was on the day when the Blood flowed from the Saviour's opened side; therefore do we truly offer now the same Sacrifice of the Cross with Christ as did those who stood beside the Cross. They indeed had no representation of the Sacrifice before them, because there was no need of one so long as the bleeding Victim was there present and they could see it with their eyes. For us, on the other hand, Christ renews that Sacrifice after a symbolic fashion, and sets it before us in a sort of transcript of it. But this symbolism does not at all stand in the way of our offering the self-same Blood which Christ shed on the Cross, just as though it were now being poured forth before our eyes.[1]

Thus does Melchior Canus meet the objection raised by Calvin, that in every real sacrifice there must be a real immolation of the victim. It is the way that Chrysostom, Augustine, or Aquinas would

[1] *Op. cit.*, l. 12, c. 11 (*Ibid.*, col. 660).

have met it, for the sum of their teaching on this point is that the Sacrifice of the New Law is one and one only, begun in the Cenacle, finished on Calvary, prolonged behind the Eucharistic veil for evermore.

CHAPTER III

HOW THE MASS IS A SACRIFICE

THE Passion of the Lord is the Sacrifice that we offer.—St Cyprian, *Ep.* lxiii., n. 17.

Against the Continental Reformers in general (the Fathers of Trent) maintained that the Eucharist is the Sacrifice of the Body and Blood of Christ, identical with that which was offered on the Cross.—*The Holy Eucharist: an Historical Inquiry* (*The Church Quarterly Review*, July 1902, p. 282).

The second article (of the Decree of the Council of Trent) affirms the Sacrifice of the Mass to be the same with that of the Cross. The same Victim, *i.e.* Jesus Christ Himself, is offered, only after another manner; an expression which is no longer allowed to mean that then He was offered in reality, and now by representation and figure. It is insisted—at whatever hazard to reason and consistency—that the Cross and its commemoration are *one and the same Sacrifice.—Sacrifice and Participation of the Holy Eucharist*, by George Trevor, M.A., London, 1869 (p. 17).

The Papists can not be content with this doctrine that the Supper of the Lord (which they most gladly term "the Mass") should be a memorial or remembrance of that Sacrifice which Christ Himself offered on the Cross, but they will have it the self-same Sacrifice, of the same virtue, strength, efficacy, might, and power, to save the souls both of the quick and the dead.—*A New Catechism*, by Thomas Becon, Chaplain to Archbishop Cranmer; p. 246.

Christ in His most holy Supper, in which He instituted this Sacrament, made of bread and wine His own Body and Blood, and gave to His disciples to be eaten and drunk. A few hours afterwards He offered the same Body and Blood on the altar of the Cross, a sacrifice to His Father for the sins of the people, which sacrifice being finished, the testament was consummated. . . He who diligently examines this will find Christ to be the eternal Priest, who, in place of all the sacrifices which were offered by the temporary priesthood of Moses's Law, whereof many were but the types and figures of this holy sacrifice, has instituted One Sacrifice, the greatest of all, the plenitude of all, as the sum of all others, that it might be offered to God and given for food to the people. *Assertio Septem Sacr.*, pp. 30-31.

Touching the Mass, two things are of faith, as defined by the Council of Trent: (1) that it is a sacrifice in the true and proper sense of the word; (2) that it is essentially the same as the Sacrifice of the Cross, the only difference being in the manner of offering. Any theory of the sacrificial idea in the Mass which conflicts with either of these two divinely revealed truths, is by that very fact shown to be false; any theory which fails to account for both of these truths is thereby shown to be inadequate.

It is not enough to account for the Mass being a true and proper sacrifice. This, indeed, the Mass is, but it is more. It is the Sacrifice of the New Law, which is one and one only. There is question, therefore, of determining not merely what makes the Mass to be a sacrifice but, that which is of far more vital moment, what makes it to be one and the same with the Sacrifice of Calvary. For the Mass is not

other than the Sacrifice of Calvary, but is that same Sacrifice perpetuated under a sacramental or mystic veil. The "sacrament" of the Eucharist is the "mystery" of the Eucharist, the word sacramentum, in the usage of the Latin Fathers, being the equivalent of what the Greeks call *μυστήριον*, and this is primarily the Sacrifice of the Mass, which the Church, in the very act of offering it, speaks of as *Mysterium Fidei*. Without the Sacrifice there would be no Sacrament of the Eucharist, in the now received sense of the term, for the consecration of the bread and wine which effects the Sacrament is the Sacrifice.

It is needful that we should have a clear idea of the precise point to be determined in this inquiry into the sacrificial idea in the Mass. The question which theologians have set themselves to answer is this: *In quonam reponenda est formalis ratio sacrificii Missae?* that is to say, what is the intrinsic and formal constituent of the Mass as a sacrifice? The question is not wherein lies the essence of the Eucharistic Sacrifice; for all, or nearly all, are agreed that this lies in the consecration. The question precisely is, assuming that the essential element of the Sacrifice consists in the consecration, what it is that gives the consecration its sacrificial character, and makes the Mass, not merely a sacrifice, but the Sacrifice of the New Law, one with that which Christ offered at the Last Supper and on the Cross. It is not the essence, but, as the Schoolmen would say, the form, the formal constituent element, of the Sacrifice that is in question.

Now, sacrifice in the formal sense must be care-

fully distinguished from sacrifice in the material sense. Sacrifice in the material sense is the victim considered apart from the action of the priest who offers it. Sacrifice in the formal sense is the victim considered precisely as affected by the action of the priest who offers it. Thus, the Paschal lamb, viewed apart from the slaying and offering of it, was a sacrifice in the material sense only, or, in other words, the matter of the sacrifice; as slain and offered, it was a sacrifice in the formal, that is, in the full and proper sense of the word. From this it appears that a formal sacrifice implies two things; a victim, and the act of the priest who offers it; and that the *ratio formalis*, or formal constituent, of sacrifice, is not the thing sacrificed, nor yet the state or condition of the thing as sacrificed, but the action which places the thing in that state or condition. And the priest, or offerer of the sacrifice, it is who performs the action that induces this state or condition by virtue of which the thing offered becomes a sacrifice in the formal sense.

Further, the act of the priest, or offerer, is twofold, internal, and external. The former is the act of the will, which directs the doing of the thing to the worship of God; the latter, the doing itself, which is, more properly speaking, an action. This outward action, which presupposes the internal act of the will as the determining principle whence it proceeds and derives its specific character, is again twofold; the ceremonial offering of the victim, and the immolation of it. The latter need not be performed by the priest himself, though it must needs be performed by his will and under his direction.

The former must be performed by the priest and is the formal constituent of sacrifice offered in accordance with prescribed rites and ceremonies.

Against what has been said above, that the formal constituent of sacrifice is the action which puts the thing offered in the state of victim, it may be urged that the formal constituent of a thing is intrinsic to it, whereas an action is extrinsic, as being on the part of the agent. Thus, the formal constituent of man as man is the rational soul which is intrinsically united with the human organism. The two cases, however, are not parallel. Man as such is a physical being, having an abiding existence in a physical world; sacrifice, as such, is a moral entity, a work performed for the worship of God, having but a passing existence. Hence what the soul, in virtue of which man is and abides, is to man, that the action, by virtue of which the sacrifice is and is done and over, by virtue of which the thing offered passes from one state to another, is to the sacrifice. Man is by virtue of a productive act, which unites the principle of life with an organised body; sacrifice is by virtue of a destructive act, which, in the case of an animal victim, separates the principle of life from the organism. The formal constituent of that which results from a production is in the thing produced; the formal constituent of that which results from a destruction proceeds from the agent who does away with or destroys a thing, and is no other than the action which does away with it. The state of the victim is a state of privation whereof the action of the agent, or offerer, is the formal constituent.

Since, therefore, the formal constituent of sacrifice

consists in an action, and since the Mass is not other than the Sacrifice once offered at the Last Supper and on Calvary, it follows that the sacrificial action of the Mass must be one and the same with the action of the Last Supper and of Calvary. In the sacrifice offered at the Last Supper, in the sacrifice offered on Calvary, in the sacrifice offered on our altars, not only is the Priest the same, but the Victim as Victim is the same, and this implies that the sacrificial action is one and the same. They are thus not three sacrifices, but One Sacrifice, as the Church has ever proclaimed.

Let us now consider what this sacrificial action consists in. In the Sacrifice of the New Law Christ is both Priest and Victim. The action of the Sacrifice must therefore be Christ's own action. If any other action concurs with His in offering the Sacrifice it can only be instrumental, since He alone is the Priest of the Sacrifice. Now, as has been pointed out above, we may distinguish in the offering of sacrifice, the internal act of the priest, directing the immolation of a victim to the worship of God, the corresponding external action, which consists in the physical destruction of the victim, and a twofold ceremonial offering of the victim, one before, the other after, its immolation. The first, that is, the internal act, is the root and determining principle of the rest, which are but the embodiment and symbolic expression of it. Hence St Augustine says,[1] and St Thomas concurs, [2] that of this inner act, whereby a man offers himself to God, which he calls the

[1] *De Civ. Dei.*, l. 10, c. 5 (Migne, *P. L.*, tom. 41, col. 282).
[2] 3*a*, q. 22, a. 2.

"invisible sacrifice," every "visible sacrifice is the sacred sign or symbol."

At the Last Supper, having duly celebrated the Jewish Pasch, Christ the Man-God, High Priest of the New Law, instituted the Christian Pasch, or Sacrifice of the New Law. He who sat at the table with the Twelve was the Word of God, by whom all things were made, and without whom was made nothing. By an act, then, of His all-powerful will He offered Himself, His Body and His Blood, under the appearances of bread and wine, as the Sacrifice of our Ransom and the Food of our souls. From that moment the Sacrifice was finished so far as He as Priest was concerned with it, and in itself virtually finished, since it was by virtue of the act wherewith He offered Himself there that He became a Victim on Calvary the next day: "He was offered because He willed it." "No man taketh (my life) away from me, but I lay it down of myself; and I have power to lay it down, and I have power to take it up again." —*John* x. 18.

By the act of His own will Christ laid Himself on the altar at the Last Supper to be slain. The only thing wanting to the completeness of the Sacrifice was the actual slaying, which took place some hours after in virtue of that act, that is, in virtue of the power which that act gave His executioners to put Him to death.

It has been said that the act of offering a victim to God, on the part of the priest, with its corresponding external action in the slaying of the victim, is the formal constituent, or, as it may also be called, the action of sacrifice. Now the act of offering is the

essentially sacerdotal act. Under the Levitical Law, the priest did not slay the victim, except when he made a sin-offering for himself (*Lev.* iv. 3, 4), or for himself and the people (*Ibid.* ix. 7-12). The principle, in the case of sin-offerings, appears to have been, that the sinner should slay the victim, and the priest should make the ceremonial offering of it to the Lord. (*Ibid.* iv. 13-16, 22-25, 27-30). There was thus a twofold reason why the slaying of the victim, in the Sacrifice of the New Law, should not be done by the High Priest: first, that He was Himself the Victim, and self-slaying is forbidden by the law of nature; second, that though "He was made sin for us," He was Himself the Sinless One. But because the slaying, as we have seen, was contemplated, and willed, and thus formally included, in the act of offering, therefore, the Action of the Sacrifice of Calvary, the part borne by Christ as the Priest of the Sacrifice, took place once for all in the Cenacle; the Passion, or part borne by Christ as Victim, began immediately after, and ended the next day on Golgotha. Thus did the Antitype correspond to its Type: the Sinner slew the Victim, and the Priest offered the Sacrifice.

Truly, then, does St Cyprian declare that "the Passion of the Lord is the Sacrifice that we offer," seeing that it was the Sacrifice which He offered, when He bade His disciples: *Do this for a Memorial of Me.* "The Lord's Sacrifice," the same Cyprian declares, "is not celebrated by a legitimate consecration unless our oblation and sacrifice correspond to His Passion."[1] And again: "For if in the Sacrifice which Christ offered, Christ alone is to be followed,

[1] *Ep.* 63, n. 9 (Migne, *P. L.*, tom. 4, col. 392).

of a surety we ought to obey and do that which Christ did, and which He commanded to be done."[1] There is, then, in the Mass, a legitimate consecretion, according to St Cyprian, when that is done which Christ did and commanded to be done. Now the Consecration is what Christ did, the Consecration is the Action of His Sacrifice; what He suffered is the Passion. Therefore the Consecration is the Action of the Mass. And the Consecration is the self-same in His Sacrifice as in ours, which is His, for He it is who consecrates, and He it is who is offered. It is not by virtue of a new action that the Consecration takes place in the Mass, that the Mass is a sacrifice, but by virtue of the Action once for all performed by our High Priest. Christ's Action instituted the Sacrifice, Christ's Action perpetuates the Sacrifice. The Word of God spoke at the first institution of things, and things came into being, and things continue to be by virtue of the Word. The Word of God spoke at the institution of our Sacrifice, and the Sacrifice came into being, and the Sacrifice continues to be by virtue of the Word.

Between the creation and conservation of the human species and the institution and perpetuation of the Sacrifice of the New Law there is a parallel, as well as a divergence, which it will be instructive to consider in detail. The creative act that first formed man, uniting a rational soul with a body made out of the earth, also conserves man, uniting each rational soul with a body drawn from the parents. There is no new creative act when a new individual of the human species comes into existence. The same creative act,

[1] *Ep.* 63, n. 14, col. 396.

the same fiat uttered at the beginning, still operates. In like manner, the one Divine Action performed at the institution of our Sacrifice perpetuates the Sacrifice to this day, doing at every altar what was done in the upper room at Jerusalem. So far the parallel. Now for the divergence. Each new-born man is a new individual of the species, numerically distinct from every other individual. On the contrary, each new celebration of the Mystery is not a new sacrifice, but the reiterated offering of the Sacrifice once offered. The reason of this is that, whereas each individual man has for formal constituent an individual rational soul, and for material principle an organized body numerically distinct from every other organism, each celebration of the Eucharist has for material principle the self-same Victim once immolated on the Cross and for formal constituent the self-same Action of the High Priest who first offered the Sacrifice. Hence the Mass is not only specifically but numerically one and the same with the Sacrifice of Calvary. "In the New Testament," observes Cajetan, "the Sacrifice is not repeated, but the one Victim once offered continues in a state of immolation." Priest, Victim, and Sacrificial Action are the same in the Mass as they were on the Cross; and the Passion of Christ and the Death which He suffered on the Cross, He still offers in the Mass. Thus is the Mass no new sacrifice, but the *showing forth of the Lord's death until He come.*

This is no new theory of the Eucharistic Sacrifice, but a plain statement of the Christian faith and teaching from the first. In his commentary on the

Epistle to the Hebrews, St Chrysostom, after explaining why it was needful for the Jews to repeat their sacrifice day after day, goes on to observe:

But in the case of Christ it is different. He was offered once, and it was enough for all time. . . Do not we, too, offer up (the Sacrifice) daily? We do, indeed, but making a commemoration of His death, and this is one, not many. How is it one, not many? Because it was once offered. . . We offer up always the same; not one sheep to-day and another to-morrow, but always the same. Wherefore the Sacrifice is one. . . As, then, He that is offered up in many places is One Body, not many bodies, so the Sacrifice is one.[1]

It is not only the Priest and Victim, but the Sacrificial Action, that are, according to St Chrysostom, one in the One Sacrifice of the New Law. This appears plainly from a passage in one of his sermons, where, after comparing the institution of the Eucharist with the institution of the human race which is forever propagated by virtue of the word spoken at the beginning, he says:

This word (*hoc est corpus meum*) once spoken, from that time to the present and unto His coming effects a Perfect Sacrifice on every altar.[2]

In the former of these citations, St Chrysostom considers the Sacrifice of the New Law from the point of view of the thing offered, and he concludes that it is one, because Christ, having once died, became a Victim for evermore. In the latter, he considers it from the point of view of the offering, and finds it likewise to be one, because the word

[1] *In. Ep. ad. Hebr.*, hom. 17, n. 3 (Migne, *P. G.*, tom. 63, col. 131).
[2] *Hom. I. in Prod. Judæ*, n. 6 (Migne, *P. G.*, tom. 49, col. 380).

once spoken at the Last Supper effects a Perfect Sacrifice on every altar till the end of time. Hence, he recognises in the Mass two essential elements or component parts, the Action of Christ at the Last Supper and the Passion of Christ which was consummated on Calvary. It is not the Action alone nor the Passion alone that makes the Mass the one Perfect Sacrifice of the New Law, but the Action joined with the Passion as the formal constituent of the Sacrifice with its complementary material element.

The Action inaugurated by the High Priest at the Last Supper, the Passion consummated by the death of the Victim on Calvary, coalesce into the one Sacrifice of the New Law, which is offered daily on our altars from the rising of the sun even to the going down of the same. Here again the Antitype corresponds to its type in the Old Testament; the reality is outlined in the shadow that it cast before. In the Last Supper, we have the ceremonial offering and consecration of the Victim, preparatory to the immolation; on Calvary, the sacrificial destruction of the Victim; in the Mass, the ceremonial offering of the Body and Blood of the Victim—of the Blood shed on the Cross and the Body consumed in the fires of the Passion. "For the bodies of those beasts whose blood is brought into the holies by the high priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own Blood, suffered without the gate." (*Heb.* 13: 11, 12.) Thus is the Sacrifice of our Ransom perpetually offered on our altars with those ritual accessories that it so conspicuously lacked on Calvary. For the Christian Church, too, must offer its Sacrifice,

not indeed with bloody and carnal rites, as did the Jewish Synagogue, but with rites befitting the Clean Oblation of Him who is Priest forever according to the order of Melchisedech.

It follows that the Mass derives its sacrificial character and efficacy from the bloody immolation of the Victim on Calvary. For "as it is appointed unto men once to die . . . so also Christ was offered once to exhaust the sins of many" (*Heb.* ix. 27, 28) and "by one oblation He hath perfected forever them that are sanctified" (*Ibid.* x. 14). The mystic immolation of the Victim in the Last Supper looked onward to the real immolation of the Victim on Calvary, as the mystic immolation in the Mass looks backward upon it. In the order of time, the mystic immolation went before the real; in the order of being and actuality, the mystic immolation presupposed the real and came after it. Without the real immolation on Calvary, the mystic immolation in the Last Supper would not have been even the semblance of a sacrifice. There can be no shadow without the bodily substance that casts it. It was a mystic immolation precisely because the real had been already virtually accomplished in the voluntary oblation which brought about the actual accomplishment of it some hours afterwards on the Cross. Hence it is that Christian worshippers in every age have been taught to look, not to the Cenacle, but to Calvary for the great Original whereof the Mass is at once the memorial and representation, and, by reason of the identity of Priest and Victim, the continual reproduction. For the Mass is, as has well been said: "Not only the shadow of Calvary, but

it is also the reality."[1] Now, if there had been a sacrificial act of destruction in the Last Supper, sufficient of itself to constitute a real sacrifice, the Mass would be the continuation of that sacrifice, not of the Sacrifice of Calvary. As a matter of fact, the Mass continues the One Sacrifice which was inaugurated in the Last Supper and finished on Calvary. From the Last Supper it takes its commemorative and symbolic character; to the Cross it owes its sacrificial efficacy and infinite worth. The mystic offering is blended with the real in the One Oblation which reproduces both.

The Council of Trent has defined that Our Lord did, at the Last Supper, in quality of Priest after the order of Melchisedech, offer to God the Father His Body and His Blood under the forms of bread and wine, and gave His Body and His Blood under the symbols of these things to His Apostles, commanding them and their successors also to offer them.[2] The Anglican Trevor, in the work already cited, after pointing out what he conceives to be contradictions in the teaching of the Council concerning the Mass, says of this particular passage:

The Council had a narrow escape from the further contradiction of declaring that Christ commanded His apostles to offer what He never offered Himself. The clause 'that He offered His Body and Blood under the forms of bread and wine,' was warmly opposed, though all were ready to decree that He commanded His apostles to do so. During several congregations the theologians were almost equally divided on this question, and the opposition was so strong that the Cardinal legate Seripand at one

[1] *The Glories of the Sacred Heart*, v. 3. [2] *Sess.* xxii., c. 1.

time agreed to omit the assertion. One of the weightiest arguments was that of a Portuguese divine, who said that it could not be doubted that the Mass was a sacrifice, since all the Greek and Latin fathers called it so; but that Christ offered Himself in the Supper was not proved by the example of Melchisedech, or by the Paschal Lamb, which was rather a type of the Sacrifice of the Cross. To this also the words of Institution plainly referred. He urged that Christ's Sacrifice in the Supper was a point which theologians were not agreed upon, and it was equally Catholic to assert or deny it. Hence he desired its omission in the decree, and the sacrifice to be rested on apostolical tradition. The Archbishop of Grenada was earnest to the same effect, and the Bishop of Veglia insisted that to admit a propitiatory sacrifice in the Last Supper was to deny the ransom of the Cross, since it was absurd to say that the Supper and the Cross were the same sacrifice. Yet these very divines agreed that the Mass was the same with the Cross, and that Christ gave it to His apostles as a propitiatory sacrifice! It was this predetermined resolution, in fact, that occasioned all the confusion. The Sacrifice of the Mass was at all hazards to be held propitiatory, in the sense of satisfaction for sin—the then popular conception of a sacrifice. It was impossible to deny this character to the Sacrifice of the Cross, and equally so to admit that Christ offered himself *twice*. Neither could it be said that the Supper and the Crucifixion were one and the same transaction. Hence the proposal to assert upon tradition that our Lord commanded His apostles to do what He never did Himself, though the essence of the rite is confessed to be in perpetuating his Institution. Hence, too, the unanimous declaration that the Sacrifice of the Mass is the same as that of the Cross though it is beyond all question the same with

the Supper, which many held to be quite a different thing![1]

Passing over the opinions here attributed to theologians at the Tridentine Council, and the writer's own comments thereon, we may be permitted to make one or two observations upon the statements of fact contained in the passage. These statements are mainly two: first, that there was no dissent, on the part of any of the Tridentine theologians, from the traditional teaching of the Church concerning the identity of the Sacrifice of the Mass with the Sacrifice of the Cross; second, that there was at first considerable divergence of opinion as to whether the offering of Christ's Body and Blood at the Last Supper was of a sacrificial character. On the first point Apostolical Tradition was clear and explicit; all the Greek and Latin Fathers bore witness to it. On the second point, Tradition appeared to speak with less certain sound. The very fact, too, that Tradition traced the Eucharistic Sacrifice to Calvary rather than to the Cenacle seemed to tell decisively against the sacrificial character of the offering made in the Supper. In the face of these difficulties, however, the Council finally affirmed that Christ did, on the night whereon He was betrayed, offer to God the Father His Body and His Blood under the forms of bread and wine, and so inaugurated the Christian Passover. This was part of the faith once delivered to the saints, with regard to which ten thousand

[1] *Op. cit.*, pp. 27, 28. Trevor's account of the discussion which took place at the Council is based an Fra Paolo Sarpi's narrative. The general accuracy of it, however, need not be questioned.

difficulties, as the Council conceived it, would not make one doubt. Such has ever been and ever will be, the attitude of the Church where Faith is in question. What she has received that she holds and affirms, be the difficulties in the way of such affirmation, humanly speaking, insuperable.

Regarding the sacrificial character of the offering made in the Supper, two citations may be made which alone suffice to attest the faith of the early Church. One is from St Irenæus, and runs as follows:

Christ took that which is part of the creation, namely, bread, and gave thanks, saying, *This is my Body.* And the Cup likewise, which is of that creation which appertains to us, He professed to be His own Blood, and taught the new oblation of the New Testament; which the Church receiving from the Apostles offers unto God in the whole world.[1]

Part of the second passage, from St Gregory of Nyssa, has been cited already. The whole passage, including the part cited, runs:

In a hidden kind of sacrifice which can not be seen of men (Christ) offers Himself as a Sacrifice and immolates a Victim, being at the same time the Priest and the Lamb of God that taketh away the sin of the world. When did He do this? When He gave to His assembled disciples His Body to eat and His Blood to drink. Then He clearly showed that the Sacrifice of the Lamb was now completed, for the body of a victim is not fit to eat if it be living. Wherefore, when He gave to His assembled disciples His Body to eat and His Blood to drink, then in a hidden and mysterious manner His Body was immolated.[2]

[1] *Adv. Haer.* l. 4, c. 17, n. 5 (Migne, *P. G.*, tom. 8, col. 1023).
[2] Migne, *P. G.*, tom. 46, col. 612.

From the moment the halter is put on the head of the animal, and it is led up to the altar, and the priest consecrates it for the sacrifice, and takes in his hand the sacrificial knife, it enters upon the state of victim, and is as good as slain. So the Victim of the Eucharist was as good as slain in the Last Supper. In a legal and ritual sense, Christ was dead from that moment; for the Action of consecrating and offering Himself there was the sacrificial knife which slew Him on Calvary. Christ therefore offered Himself at the Last Supper in a hidden kind of sacrifice which could not be seen of men. Yet that hidden sacrifice was not other than the Sacrifice of Calvary, which is the Sacrifice of the New Law. And it was not in virtue of a mystic immolation, or a moral destruction, of the Victim it was that Sacrifice. The living Victim was not in the slightest degree affected by either the mystic or the moral immolation, neither of which, in any case, was perceptible by the senses. It was the Sacrifice of the New Law in virtue of the Action of consecration and offering which had the effect of anticipating the Death of the Victim on Calvary. "I have a baptism," says Christ, "to be baptized with, and how am I straitened till it be accomplished!" (*Luke* xii, 50). In His eagerness to shed His Blood for us our Redeemer anticipated His death by the liturgical offering of it the evening before, in the same spirit as His Spouse, the Church, in her eagerness to celebrate His triumph over death, anticipates, in her liturgical services, the festival of His Resurrection.

The Mass is at once the ceremonial offering, the

mystical representation, and the commemoration of the Sacrifice of the Cross. Or, to put this in another way, the ceremonial offering of the Sacrifice of the Cross, which is made in the Mass, is at once the reproduction, the mystical representation, and the commemoration of that Sacrifice. Not only the consecration, but the whole rite of the Mass, the altar which represents Calvary, the priestly vestments, the crucifix, the signs of the cross, in short every action and ceremony, is symbolic and commemorative of the Passion of the Lord, which is the Sacrifice that we offer. The outward and mystic rite, which Melchior Canus calls the exterior sacrifice, is but the sensible means whereby is represented to the mind and commemorated the Passion and the Death of the Victim that is there present on the altar. And that Passion and Death, thus renewed in mystery, still operates in the Mass, and continues to produce in the souls of believers its sacrificial fruits, and makes every altar a Calvary, not only because the Action of the Mass is the Action which brought about the Death on the Cross, but because, though undergone but once, that Death has an everlasting power of sanctifying; and because to Him who takes in the whole course of time at one glance, and with whom there is neither past nor future, that death is an ever-present fact. Thus are the Cross and its Commemoration, without any hazard to reason and consistency, one and the same Sacrifice; outwardly, indeed, and to the senses, wholly different; inwardly, to the eye of faith, and in the sight of the Eternal, one and the same. Thus also is the Mass at one and the same time a relative

and an absolute sacrifice; relative, in so far as it is commemorative and symbolical; absolute, inasmuch as it is in fact the self-same Sacrifice as that of the Cross. But because the outward rites and ceremonies do not affect the inner essence of sacrifice, the Mass is, properly speaking, an absolute rather than a relative sacrifice.

One more point remains to be discussed: the relation of the Mass to the offering which our High Priest makes within the veil—not in a holy place made with hands, but in Heaven itself, whither He is ascended "now to appear before the face of God for us." (*Heb.* ix. 24.) The offering within the veil, as St Paul also points out, is directly connected with the Sacrifice of Expiation. "For Jesus is not entered into a holy place made with hands, type of the true, but into heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often, as the high priest entered into the holy place year by year with blood not his own" (*Ibid.*) But the Sacrifice of Expiation offered on the Day of Atonement (*Lev.* xvi.) also foreshadowed the Sacrifice of Calvary. And inasmuch as the Mass reproduces the Sacrifice of Calvary as well as the Feast upon that Sacrifice, the Sacrifice of Expiation must have foreshadowed the Mass also. Now the rite of that Sacrifice was as follows. First the victim was offered and slain; then the high priest, taking of the blood of the victim went alone with it within the veil, to sprinkle it in the holy place; this done, he came out to the altar that was in the tabernacle, or tent of meeting, and again, after prayer, taking of the blood of the victim, poured it upon the horns of

the altar. The former of the two ceremonies may be taken to represent the entry of Christ into Heaven, there to appear before the face of God for us: the latter, the action of Christ as High Priest in the Mass, where, by the ministry of His priests, His Blood is poured out on the altar to expiate our sins, and He Himself is ever living, under the veil of the Eucharist, to make intercession for us. "We have seen the High Priest coming to us," says St Ambrose, "we have seen and heard Him offering for us His Blood: we priests follow, as we can, that we may offer sacrifice for the people, though weak in merit yet honourable in sacrifice, since though Christ is not now seen to offer, yet Himself is offered on earth when the Body of Christ is offered; yea Himself is plainly seen to offer in us, since His word sanctifies the Sacrifice that is offered."[1] It would appear that the Sacrifice of the Mass was not offered by the Apostles until after the High Priest had gone within the veil. At any rate, it was not offered in every place till Christ had sent the Holy Spirit to establish the Church and inaugurate the solemn offering of her Sacrifice in every land.

It is a question that has been much debated whether the offering that Christ makes in Heaven is sacrificial in the strict sense. St Paul would seem to imply that it is. In the ninth chapter of the Epistle to the Hebrews he gives us clearly to understand that the offering made by the Jewish high priest in the holy place was typical of the offering that Christ makes within the veil, and that offering was undoubtedly sacrificial. Let us call to mind

[1] *Enar. in Ps.* 38, n. 25 (Migne, *P. L.*, tom. 14, col. 1102).

again the distinction already made between the immolation of the victim and the ceremonial offering of it. Sacrifice consists in the freewill offering of the priest which finds its fitting symbol and complement in the destruction of the victim. Thus, when Aaron, acting as high priest of God slew the goat of the sin-offering (*Lev.* xvi. 15), the sacrifice was finished; when he brought its blood within the veil and sprinkled the mercy seat with it, he made the ceremonial offering of the same sacrifice. The life of the victim was first offered to God, when it was consecrated; the offering within the sanctuary was the formal and solemn handing over to God of the life once for all immolated. The blood shed is at once the symbol and the testimony of the life once taken, and, as it were, the vehicle of it: hence God Himself declares that it is "the blood which maketh atonement by reason of the life" (*Lev.* xvii. 11). When therefore, "Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered once for all into the holy place, having obtained eternal redemption" (*Heb.* ix. 11, 12). He made within the veil the ceremonial offering of the Sacrifice finished outside the sanctuary. It was no new sacrifice He offered, but the self-same that was once offered on the Cross, just as it is no new sacrifice that is offered on earth to-day but the self-same that was then offered. "For by one offering he hath perfected forever them that are sanctified."—*Heb.* x. 4.

Let us look at the same thing from another point

of view. The Blood of Christ is the Price of our Ransom. That Blood He shed on Calvary and thereby "obtained eternal redemption." Our ransom was then wrought, but the price was not yet paid over and accepted with all the requisite legal formalities. That is now being done both here on earth and in heaven, where our High Priest is ever living to make intercession for us; where He pleads in our behalf the merits of His Passion. "Himself," says St Ambrose, "offers Himself as Priest that He may remit our sins; here in image, there in truth, where He intercedes for us with the Father as our advocate."[1] We are not, of course, to understand that He offers, within the veil, the Blood itself which is the Price of our Ransom. What He offers is the life of which the Blood is the symbol, for neither symbol nor shadow can find entrance there; the Life which He once laid down, and took up again. "I am the first and the last, and the Living One; I was dead, and behold I am alive for evermore."—*Apoc.* 1: 19. He entered Heaven to make the ceremonial offering of that Life once laid down for us. Isaias sees Him from afar, clad in the livery of His Passion, and cries out: "Who is this that cometh from Edom, with dyed garments from Bosra? this Beautiful One in his robe, walking in the greatness of his strength?" And the answer is given in the person of the Beautiful One: "I that speak righteousness, and am mighty to save." And once more is the question asked, "Wherefore, then, is thy apparel red, and thy garments like theirs that tread in the winepress?"

[1] *De Offic.*, l. 1, c. 48 (Migne, *P.L.*, tom. 16, col. 101). The word "image" is here contrasted with the "shadow" of the Law, not with the "truth" of the heavenly places.

And in answer there comes: "I have trodden the winepress alone."—*Isa.* 63: 1-3.

In the Mass, we have the same Sacrifice once offered on the Cross, and now pleaded in Heaven by our High Priest. The things that are seen, the things that appear and pass away, are, to the eye of faith, but shadows of the one Reality—shadows that fall athwart altars of wood or stone, and flit about earthly tabernacles, where hides the Sun behind a veil "till the day break and the shadows flee away."—*Cant.* 2: 17.

CHAPTER IV

THE ONE SACRIFICE

INTIMATELY bound up with the question of the formal constituent in the Mass is this other question: Did Christ offer two sacrifices, or only one? For, if Christ offered only One Sacrifice, the formal constituent in the Mass cannot be other than the formal constituent of the Sacrifice of Calvary.

Now both Scripture and Tradition witness to the oneness of the Sacrifice offered by Christ. His sacrifice is always spoken of in the New Testament as one. "Christ also hath loved us and hath delivered Himself for us an offering and sacrifice to God for an odour of sweetness."—*Eph.* 5 : 2. This offering and sacrifice was the laying down of His life "a ransom for many."—*Matt.* 20 : 28. The author of the Epistle to the Hebrews rings the changes on the oneness of Christ's sacrifice. Christ, "now once at the end of the age, hath appeared to put away sin by the sacrifice of Himself."—*Heb.* 9 : 26. "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin."—*Ibid.*, 28. "But He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God."—*Ibid.*, 10 : 12. "For by one offering He hath perfected forever them that are sanctified." —*Ibid.*, 14.

It may be said that the Apostle does not in these

passages mean to exclude another sacrifice, first offered in the Last Supper and continued in the Mass. By this is meant a sacrifice other than that of Calvary, and this the Apostle certainly does mean to exclude, and does exclude. For throughout this Epistle he is speaking expressly of the priesthood of Christ "forever after the order of Melchisedech." It is of Christ as "Priest forever after the order of Melchisedech" that he says, "by one offering He hath perfected forever them that are sanctified." Now without question the sacrifice offered in the Last Supper and continued in the Mass is to be referred to the priesthood of Christ forever after the order of Melchisedech. Therefore, according to the Apostle, it is not other than, but one and the same with, the "one offering" whereby our High Priest "hath perfected forever them that are sanctified."

The same appears from this, that the Sacrifice of the New Law is the Christian Passover, which had its type in the Jewish Passover. But the Christian Passover is one sacrifice, not two sacrifices. "For Christ our Pasch is slain," says the Apostle; and St John tells us expressly that the typical Pasch of the Jews was fulfilled on Calvary.—*Ib.*, xix. 36. Therefore the offering made in the Last Supper under the form of unleavened bread was not consummated, and did not constitute our Pasch, till the Lamb was slain on Calvary. The teaching of the New Testament simply excludes the notion that Christ offered two sacrifices, or was offered twice.

So also does Tradition. It is the Tradition of the Catholic Church that the Mass is the continuation, not of the Last Supper simply, but of the

Sacrifice of Calvary. In order to realise what this means, let us take a parallel case. It is the teaching of theologians that conservation is continued creation, *i.e.* the creative act continued evermore. In other words, creation and conservation are not two acts, but one act continued. Similarly the Mass and Calvary are not two sacrifices, but one sacrifice continued; for the action which made Calvary a sacrifice was put forth once for all in the Last Supper and is continued forever in the Mass.

Again, it is the teaching of the Catholic Church that the Mass is essentially the same as the Sacrifice of Calvary. In essence they are the same, and only differ in non-essentials. Now destruction or immolation and ceremonial offering are the two essential elements of sacrifice, as an act of public worship regulated by positive divine law. The ceremonial offering is the priest's part in the sacrifice, the immolation the victim's part. The essence of the sacrifice thus includes a twofold element, the action of the priest and the passion of the victim. Both together constitute the essence, the one as formal constituent, the other as the material element. But it is the "form" or formal constituent which determines the specific character of a thing, according to the axiom of the schoolmen, *forma dat esse rei.* In our case the ceremonial offering stamps upon the slaying of an animal the character of a sacrificial immolation, and so differentiates it from the slaying that is done by the huntsman or in the shambles. The ceremonial offering in the Last Supper, therefore, made the death on Calvary a sacrificial immolation, and the Mass is that same ceremonial offering

prolonged forever. Hence St Cyprian declares that "the Passion of the Lord is the Sacrifice that we offer"[1], for this is what the Lord Himself offered in the Last Supper. Our Sacrifice cannot be other than His, and He would have us show forth His death till He come.—1 *Cor.* ii. 26.

To St Ambrose the Mass is "that saving sacrifice whereby the sin of the world is blotted out."[2] To St Augustine it is "the Sacrifice of our Ransom."[3] To St Jerome it is "the one Sacrifice of Christ."[4] To St Leo the Great it is "the one oblation" of Christ's Body and Blood which "takes the place of every different kind of victim."[5] Coming down to the middle age we find Alger the Scholastic affirming that "if our daily sacrifice were other than that once offered in Christ, it would not be true but superfluous";[6] and Peter the Venerable, that "it is not that a different sacrifice is now offered from that which was then offered, but that whereof it is said: *Christ was offered once*, He hath left to His Church evermore to be offered up";[7] and Blessed Albert the Great, that our sacrifice is the offering by the hands of the priests of the Victim slain on Calvary[8] and St Bonaventure, that it is that Sacrifice "pure, pacific, and plenary" which "was offered on the Cross";[9] and St Thomas of Aquin, summing up the tradition of preceding ages, that "the sacrifice which is offered daily in the Church is not other than that which Christ Himself offered."[10] Finally, Holy

[1] *Ep.* 63, n. 17. [2] *Exhort. Virg.*, c. 14, n. 94. [3] *Conf.*, l. 9, c. 12, n. 32. [4] *P. L.*, tom. 25, col. 931. [5] *Serm.*, 59, c. 7 (Migne, *P. L.*, tom. 54, col. 341). [6] *P. L.*, tom. 180, col. 786. [7] *Ibid.*, tom. 189., col. 798. [8] 4 S. D., XIII, a. 23. [9] *Brevil.*, VI, 9. [10] 3*a*, q. 22, a. 3, ad 2 um.

Church herself in the very act of offering the Mass declares it to be "the spotless evening sacrifice offered up on the Cross for the salvation of the world" (*Feast of the Spear and Nails*); the sacrifice "by the offering of which Thou didst set the whole world free from the bonds of sin" (*orat pro uno defuncto*); "the most holy offering of the same sacrifice" offered on the Cross by Jesus Christ "a spotless and willing Victim to God the Father" (*Feast of the Spear and Nails*).

Here then is a body of teaching, in Scripture and Tradition, regarding the oneness of the Sacrifice of the New Law and the identity of the Mass with that One Sacrifice, which held throughout the Universal Church for fifteen hundred years before the assembling of the Council of Trent. The teaching which reached Trent was that the Mass is not other than the Sacrifice of the Cross, but is the representation and continuation and participation of it. The decree of the Council has to be interpreted in the light of the teaching and belief of the Church during the fifteen hundred years that went before. To take the text of the decree by itself and interpret it without reference to the pre-existing body of doctrine would be like taking a text of Scripture, say: "The Father is greater than I," and interpreting it without reference to other texts and the whole context of Scripture. We must guard against thinking that the mind of the Church concerning the great Sacrifice that she offers daily is to be gathered from the decree of Trent alone. That decree is serviceable as far as it goes. But it was no part of the Council's purpose to define precisely wherein lies the sacrificial idea in the Mass.

This is shown by the Acts of the Council as well as by the freedom with which theologians have since discussed the point, and the existing conflict of opinion upon it.

The Council did not define the nature of the Eucharistic Sacrifice. It simply aimed to define as of faith, against the heretical denials of the time, that in the Mass is offered a true, proper, and propitiatory sacrifice; that the Priest and Victim of Calvary are its Priest and Victim; that it does but apply to men the fruits of the Sacrifice once offered; that to this, therefore, it is not derogatory. When it speaks of the Mass as 'this,' and of the Cross as 'that,' sacrifice, it does but condescend to human modes of conceiving and speaking of things, and apply to things eternal the language of things that are in space and time. It does this without implying that they are really two sacrifices. Outwardly they are two; inwardly they are one. Hence the Council declares that the Mass "represents," *i.e.* not only puts before us in symbolic fashion but sets up again or renews the Sacrifice of Calvary, as appears from the words in which the Catechism of the Council reproduces its teaching, "a visible sacrifice, by which the bloody sacrifice that was a little after to be offered up once on the Cross was to be renewed—*instauraretur*." Hence also it makes the two differ *only* in the *manner* of offering, which implies a difference, not in essence, but in accidental forms; not in the sacrificial action but in its outward manifestations. Hence, in fine, it teaches that the Mass "is that sacrifice which was shadowed forth by the various typical sacrifices of the law and of the time

before the law," which is true only on condition of its formal identity with the Sacrifice of Calvary. True, the Council adds: "because, as being the perfection and completion of them all, it comprises all the good things which they signified." But, plainly, it is only as being identical with the Sacrifice of Calvary that it can be "the perfection and completion" of all the sacrifices of the law and of the time before the law.

For the rest, the interpretation put upon the Council's teaching by the Catechism of the Council may well be taken as authentic. "We therefore confess that the Sacrifice of the Mass is one and the same with that of the Cross, and so it is to be regarded. It is one and the same Victim, viz., Christ our Lord who offered Himself once only a bloody sacrifice on the altar of the Cross. The bloody Victim and the unbloody are not two victims, but one only, whereof the Sacrifice is daily renewed in the Mass, according to the Lord's command: *Do this for a remembrance of me.*" One Priest, One Victim, One Sacrifice—such has been the faith of the Church in every age.

Even from the brief account given by Pallavicini one gathers that there were long and animated discussions at Trent about the Mass. And the language of the decree no doubt reflects the theological preoccupations of those who drew it up. But there is nothing in the decree itself to imply the mind of the Council to have been that the Mass is really other than the Sacrifice of the Cross, or that they are really two sacrifices. True, the Fathers speak of the one as an "unbloody oblation," of the other as a

"bloody one"; of the same Christ being "immolated in an unbloody manner" in the Mass "who once offered Himself in a bloody manner on the altar of the cross." But the Catechism of the Council explains that, as the bloody victim and the unbloody are not two victims, but one only, the Mass is not a new sacrifice of Christ, but the daily renewal upon the altar of the sacrifice once offered upon Calvary. It will not do to lay too much stress on the word "unbloody," as if the meaning were that in the Mass the Blood of Christ is not really offered, for it is really offered, though under the appearance of wine. When the Council speaks of Christ being immolated in an unbloody manner in the Mass, all that it means is that the Blood is not really shed there as it was on Calvary, but only in a mystical manner. Now this mystical shedding of the Blood, being wholly relative to the real, the symbol and image of the real, does not constitute an immolation formally distinct from it, seeing that an image does not differ formally from that of which it is the image. And as in the Mass the matter is also the same, for the Victim is the Victim of Calvary, it follows that the unbloody sacrifice differs neither formally nor materially from the bloody, but is, as it has been always and everywhere believed, the self-same. Hence, as the Council teaches, it has no fruits of its own, and does but apply to men the fruits of the Sacrifice once offered on the Cross.

The original draft of the Tridentine decree contained these words: "Christ exercised on the Cross the Aaronic priesthood." One after another of the Fathers took strong exception to this statement.

Finally, on motion of the Archbishop of Cologne, it was struck out. Particularly noteworthy is the discourse of the learned archbishop in support of his motion:

"Christ, being Priest according to the order of Melchisedech, kept indeed the forms of bread and wine in His Sacrifice, but changed the bread and the wine into nobler things and a better oblation. Under these appearances He offered with His own hands to His Heavenly Father in the Supper the Sacrifice of His Body and Blood, which was to be consummated on the Cross by the hands of others. As the priesthood of Melchisedech shadowed forth the divine priesthood of Christ, so the former's sacrifice of bread which could be broken and eaten, and of wine, symbolized the divine sacrifice of Christ which was broken on the Cross but not consumed, and is by us consumed, in the sacrament. . . . His hour had come when He was to be delivered into the hands of sinners and pass out of this world to the Father. To the Father, therefore, with His own hands He offered Himself, while the wicked men to whom He was given over ceased not from their buffeting, and scourging, and crucifying of Him, till they consummated on the Cross the Sacrifice which was offered in bread and wine. . . . All the Scriptures and Fathers agree in this. They separate not the Sacrifice of the Cross from the Sacrifice of the Supper, but include the one in the other in an unbloody way. Yet in this way it was not other than the Sacrifice that was already being offered (in the Supper). As this is the true and Catholic doctrine, I am of opinion that certain words which might be interpreted in a different sense should be changed."

I am indebted for this extract to Father de la Taille, S.J., who reproduces it in his great work on

the Mass, entitled *Mysterium Fidei*, to which I refer the reader.

That the Fathers were led by this utterance to strike out the offending statement is very significant. It implies the mind of the Council to have been that Christ was Priest after the order of Melchisedech on Calvary. But in the Supper He plainly exercised His Priesthood after the order of Melchisedech. His Priesthood, therefore, is one, and His Sacrifice one, and the Supper one with Calvary. This One Sacrifice is continued in the Mass.

Outwardly the Mass is an unbloody sacrifice; yet the Blood of Christ is truly offered on the altar. If physical destruction by itself constituted the essence of sacrifice, then the Mass would not at all be a sacrifice, or, at the most, would be a sacrifice of bread and wine. But physical destruction by itself does not constitute the essence of sacrifice. The priest offers the sacrifice, and without this offering the physical destruction would be but the slaying of an animal. The offering by the priest is the formal constituent of sacrifice; it is the action of the sacrifice, and sacrifice is, formally speaking, an action. This, and not merely the bloody immolation on the Cross, is the essential element that makes the Mass a sacrifice. And it is precisely because this action of the Eternal High Priest, once for all put forth in the Last Supper, is still operative in the Mass, or, as St John Chrysostom has it: "from that time to the present and unto His coming perfects the sacrifice on every altar," that there is formal identity between the Mass and the Sacrifice once offered in the Last Supper and on the Cross.

In the Old Law, the victim was first slain outside the holy place. Then the priest entered the holy place with the blood of the victim, and offered it there to God. Was the sacrifice done and over when the animal was slain and its blood shed? If so, how could the priest offer the same sacrifice within the holy place? In the case of a sin-offering the priest had no share in the slaying, for the sinner himself it was that slew the animal. The physical immolation was over at the instant of death. A point of time is as absolutely over after ten seconds as after ten thousand years. And yet the priest of the Old Law was deemed to have offered the sacrifice to God within the holy place, because he handed over there to God in due ritual form the blood of the victim that was slain. And how shall not we priests of the New Law, lending our hands and our voices to Him who is Priest forever after the order of Melchisedech, be deemed to offer still the Sacrifice of our Ransom when we appear daily within the holy place with the Blood of the Victim that blotted out on Calvary the handwriting of the decree that was against us?

As Holy Mass is the ceremonial offering to God within the Christian sanctuary of the Victim slain on Calvary, it follows that we are not to look in it for the destruction essential to sacrifice. That was the death of Christ upon the Cross, and "Christ rising from the dead dieth now no more; death hath no more dominion over Him."—*Rom.* 6 : 9. "There is now no shedding of blood," to quote Cardinal Manning's striking words on the subject in *The Glories of the Sacred Heart*—"that was accomplished once for all on Calvary. The action of the

Last Supper looked onward to that action on Calvary as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality. That which was done in the Paschal Supper in the guest-chamber, and that which is done upon the altar in the Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory, and only Sacrifice for the sin of the World" (*The Last Will of the Sacred Heart*).

As in a living organism the blood is in the body, there is no real separation of the Precious Blood from the Body of Christ at the consecration. The distinctive note of what is spoken of as "the unbloody separation" lies in its not being real. True, the term of transubstantiation of the wine is the Blood of Christ. But it is the Blood as in the Body, not the Blood as separated from the Body—which it never is and never more can be. The elements of bread and wine are, indeed, separate, and there is a separate consecration of each. Also, the term in the one case is really distinct from the term in the other. And it is enough that they be really distinct to found a basis for the double consecration and the really distinct relations arising from it. But real distinction and real separation are two entirely different things. The Blood of Christ is really distinct from His Body as it is in Heaven. And yet, whether in Heaven or on the Altar, the Blood is really in the Body, not really separated from the Body. It has been said that "if separated in the Sacrament, it is really, not

figuratively separated." Not "figuratively" in the sense of "metaphorically," it is true; for the mystery of the Eucharist lies altogether beyond the region of metaphor. But "figuratively" in the sense of "symbolically," yes, and thus also opposed to "really." The metaphorical is in the imagination; the mystical or symbolical in the intellect; the real alone is wholly outside of the mind. And the Blood of Christ, as it exists outside of the mind, whether in Heaven or on the Altar, is really in His Body.

The whole rite of the Mass, the altar representing Calvary, the priest mounting the altar representing Christ, the repeated signs of the Cross, the mystic slaying, the words and the action of the liturgy, the very vestments—in short, the Mass from beginning to end is, as St Thomas observes, an *imago quaedam repraesentativa passionis Christi*, a symbolic representation and reproduction of the Passion of Christ, which, St Cyprian attests is "the Sacrifice that we offer." Thus is the Mass, as the Council of Trent has declared, "a visible sacrifice," a sense-perceptible transcript of the Sacrifice once offered, and at the same time that very Sacrifice itself evermore prolonged. For the Mass is, as Manning has so aptly said: "the shadow of Calvary, but it is also the reality." The mystic slaying, though the central act, is not the only constituent of the mystic rite and visible sacrifice; nor was it so regarded by the great theologians of the middle age. For the Last Supper is fused into one with Calvary in Christ's Commemorative Pasch which comforts God's people on their pilgrimage, and on every altar, "from the rising of the sun to the going down of the same,"

pleads for them with a better pleading than that of Abel.

The idea that there are two sacrifices in the New Law, or that Christ offered Himself twice, or that the Eucharistic Sacrifice is other than that of Calvary is foreign to the mind of the Church in every century of her existence from the days of the Apostles.

After the Reformation, Scholastic Philosophy, with its exactness of thought and precision of language, was driven from its place of honour in seminaries of learning, and fell into abeyance, if not into contempt. Once granted that the Mass is essentially the same as the Sacrifice of the Cross—and this our faith affirms—no one versed in the philosophy of the schools would ever dream of questioning that they have the same formal constituent. It was ever axiomatic in the schools that the formal constituent is the determining principle of the essence, and where this is one must needs be one and the same.

CHAPTER V

CONTINUATION OF THE SACRIFICE

BEFORE the sixteenth century the whole Christian world believed the Mass to be one and the same with the Sacrifice which Christ began at the Last Supper and finished on Calvary. It was believed to be not other than the Sacrifice of the Cross, not distinct from it, but the continuation and offering over again in every place and time of the One Sacrifice once offered. The citations made in a former chapter amply bear out this statement. Many more might be added, but let one or two suffice. "Our High Priest," says St John Chrysostom, "it was who offered up that Sacrifice which cleanses us. That same Sacrifice do we also offer up now, which was then offered up—that Sacrifice which cannot be exhausted."[1] In the twelfth century, the Venerable Peter of Cluny, tells us that the Church "offers for herself Him who offered Himself for her, and what He did once by dying she does evermore by offering";[2] and that, "This is our Sacrifice, this the holocaust of the Evangelical Law, of the New Testament, of the New People, which was once offered on the Cross by the Son of God and Son of Man, and instituted and ordered to be offered by the same evermore on the altar for His people."[3]

[1] *In. Ep. ad Hebr.*, c. 10, hom. 17, n. 3 (Migne, *P.G.*, tom. 63, col. 131). [2] Migne, *P. L.*, tom. 189, col. 789. [3] *Ibid.*, col. 798.

At the very dawn of the Reformation we find the same teaching and belief of the Church set forth clearly in the *Assertio Septem Sacramentorum* (pp. 30-31), which bears the name of Henry VIII. "On the Cross," we there read: "(Christ) consummated the Sacrifice which He began in the Supper. And therefore the commemoration of the whole thing, to wit, of the consecration in the Supper and the oblation on the Cross, is celebrated and represented together in the Sacrament of the Mass, and therefore the Death is more truly represented than the Supper." What is more, this unchanging faith of the Church in the formal identity of the Sacrifice of the Mass with that of Calvary is to be found in all our catechisms, and in all manuals of Catholic instruction other than the text-books of theology used in seminaries. Thus Father Schouppe, S.J., in his *Abridged Course of Religious Instruction*, voices the tradition of the Church from the beginning when he declares the Mass to be "the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered on Mount Calvary"; and Bishop Hayes in his *Sincere Christian*, when he says that, "If the Mass were a distinct sacrifice from that of the Cross . . . the Mass might justly be said to be injurious to it; but as it is the self-same" it cannot; and Wetzer and Welte's *Encyclopedic Dictionary of Catholic Theology*, which teaches that "in the New Law there is but One Sacrifice, that this one and only Sacrifice was offered but once on the Cross, and that it was there it was consummated," and that "The Holy Mass is numerically the same (*sacrificium numero*

idem) as the Sacrifice of Christ on the Cross." A mass of other citations from many various sources will be found in an appendix at the end of the volume.

Sacrifice in its essential concept is a liturgical offering and immolation. These two enter into the very notion of it. The priest is the efficient cause of the latreutical action, and the victim, that which is offered and immolated, is the material element. The latreutical action itself, which comprises both a liturgical offering and immolation, is, strictly and properly speaking, the sacrifice. This is the ancient and true notion. Thus St Augustine[1] says: "To be immolated is to die for God. The word is borrowed from the ritual of sacrifice. Whatever is sacrificed is slain for God." And St Thomas of Aquin, after declaring that "every sacrifice is an offering, but not conversely,"[2] goes on to say: "The word offering is common to all things that are made over to the worship of God. Hence if anything is so made over to divine worship that it is to be consumed in the sacred rite of which it is the material element, it is both an offering and a sacrifice. . . . But if it is so made over to divine worship that it remains whole, or is devoted to the use of the priests, it is an offering, not a sacrifice."[3]

This teaching is founded on the Old Testament, where God Himself lays down the law and ritual of sacrifice. And of course we have here the only true notion. "All things whatever," says Bellarmine, in words already cited, "that are called sacrifices in

[1] *Serm.*, 299, n. 3. [2] 2a. 2ae, q. 85, a. 3, ad 3um. [3] *Ibid.* q. 86, a. 1.

Scripture had necessarily to be destroyed; things that had life, by slaying; things without life, if solids, such as flour, salt, incense, by burning; if liquids, such as blood, wine, or water, by pouring them out on the ground."[1] And Outram in his classic work *De Sacrificiis*: "Those things that were so offered to God before the altar, or placed on the sacred table in the outer court, that they should be consumed in due ritual form, the Jews reckoned as sacrifices. Accordingly sacrifice, in their view, may be defined as an offering consumed in due ritual form."[2] For the rest, one has only to read for oneself *Leviticus*, chs. i-x., and xvi-xvii. to see what sacrifice is and how it is to be offered according to the law laid down by God. As for the "shew-bread" or "loaves of proposition" mentioned in ch. xxiv., it appears to have been a true meal-offering like that described in ch. ii, whereof the "memorial" with frankincense was burnt upon the altar; else it would have been no sacrifice in the strict sense, though it did serve as a sacred meal for Aaron and his sons (v. 9).

Now, inasmuch as the Mass is, according to the belief that has been handed down in the Church from the beginning, not other than the Sacrifice of the Cross, not distinct from it, not a new sacrifice, but the continuation, *i.e.* the offering over again in every place and time of the One Sacrifice once offered, it follows necessarily that the formal constituent of the Mass is not other than that of the Sacrifice of Calvary. The formal constituent it is that makes the sacrifice, so that if there be but one and the same sacrifice

[1] *De Missa*, lib. 1, c. 2. [2] *Ibid.*, p. 82.

there can be but one and the same formal constituent. This is what Thomassin means when he says:[1] "If it be established that the Sacrifice of the Eucharist is the same as that of the Cross, it will be proved by the same means that in the Eucharist a true sacrifice is offered, for no one ever questioned the Sacrifice of the Cross." To put the thing in another way. It is the unchanging faith of our Church, which finds expression in all our catechisms and in all our manuals of Christian Doctrine, that the Mass is essentially the same as the Sacrifice of Calvary, and "differs only in the manner of offering," as the Council of Trent has it—not, observe, in the immolation, nor in the offering, but in the manner of offering, "now offering by the ministry of His priests." But liturgical offering and immolation are the very essence of the religious rite known as sacrifice. It follows that the Mass is a sacrifice in virtue of the liturgical offering once made by Christ Himself, and the death on the Cross which that liturgical offering made a true immolation, investing it with a sacrificial character.

Worthy of note here is the way St Thomas answers an objection to his thesis that Christ is a Priest forever. The objection is that Christ's passion and death was the sacrifice which He offered, and that "having risen from dead He dieth now no more." If the Eucharistic Sacrifice were other than that of Calvary, the obvious and proper way to meet this objection would be to point out that Christ is styled a Priest forever after the order of Melchisedech, and that though the death on the Cross, by which

[1] *De Incarnat. Verbi*, l. 10, c. 17, *ad init.* (tom. 4, p. 363).

the Sacrifice of Calvary was consummated, cannot be repeated, Christ offers evermore the Eucharistic Sacrifice by the hands of His priests. But this is St Thomas's answer: "To what is urged in the second place, I reply that though the passion and death of Christ is not to be repeated, yet the efficacy of the Sacrifice once offered endureth evermore."[1] This is but another way of saying what he says in the words already quoted, that the Sacrifice which is daily offered up in the Church is not other than that which Christ Himself offered, and so has the same formal constituent.

Sacrifice is the supreme act of external worship. As such it lies in the world of sense and is essentially a religious rite or ceremony. The salient features of the rite, as outlined in Leviticus, are four: (1) the offering and consecration of the living victim; (2) the immolation; (3) the ceremonial offering, or formal handing over to God of the Victim slain by the carrying of the blood into the sanctuary and the pouring-out or sprinkling of it about the altar; (4) the feast upon the sacrifice. The first three, as we gather from the specific directions given by God Himself, are essential parts of the sacrifice; the last is understood to be only an integral part. Moreover, and this is to be noted particularly, ALL FOUR ARE PARTS OF ONE AND THE SAME SACRIFICE. Therefore, when "the Word was made flesh," and "by one Sacrifice perfected forever them that are sanctified"—*Heb.* x. 14, He fulfilled as Antitype the law laid down by Himself, which "had the shadow of the good things to come." And so He made, in due ritual form, the

[1] 3a. q. 22, a. 5.

offering and consecration of Himself as Victim in the Last Supper, was immolated on the Cross, and left His Body and Blood to be offered up evermore on the altars of the Church and given as food to the people. And the offering and consecration in the Supper, the immolation on the Cross, the liturgical offering, or handing over to God upon our altars of the Body pierced for us and the Blood poured out for us—these three are essential parts of the One Sacrifice of our Eternal High Priest. Therefore, according to the law of sacrifice laid down by Himself, and His express purpose in instituting His Sacrifice, the offering and consecration in the Supper are an essential part of the One Sacrifice, and the immolation on Calvary is an essential part of the One Sacrifice, and the liturgical offering in the Mass is an essential part of the One Sacrifice.

From this it follows that the death on the Cross would not have been at all a sacrifice without the offering and consecration in the Supper, continued by Christ's own institution in the Mass. For sacrifice is essentially a religious rite, and lies in the world of sense. But in the world so far as the senses discern it, the death on Calvary, by itself and apart from what took place at the Supper and what takes place in the Mass, was not a religious rite at all. It was, in form of law, an execution; in fact, a judicial murder. Furthermore, the shadow which the coming Sacrifice cast before in the Old Testament enables us to see that it was not done and over on Calvary; for the ceremonial handing over to God upon Christian altars of the Victim there slain, and the dispensing from these same altars of the same Victim whereby

"the handwriting of the decree that was against us" is "blotted out," are still going on, and will go on to the end of time. So Holy Church declares in the very act of offering the Sacrifice, that "As often as this Commemorative Sacrifice is celebrated, the work of our redemption is carried on";[1] and most earnestly prays the Lord Jesus Christ, "who didst offer Thyself on the Cross a spotless and willing Victim to God the Father, that the most holy offering of the same Sacrifice may obtain for us pardon for our sins and everlasting glory."[2]

The Mass is, in the eyes of the Church that offers it, not a new sacrifice, not a sacrifice other than that of Calvary, but the offering again of the same Sacrifice once offered on the Cross. St Thomas puts in a nutshell the ancient faith of the Church when he declares that the Sacrifice which is offered daily on our altars is not other than that which Christ Himself offered. It was only after the Reformation, that the Mass came to be conceived of as other than the Sacrifice of Calvary. And it was especially with a view to meet the objections of the founders of Protestantism that Catholic theologians began to put forward theories about the Mass which necessarily led to its being conceived of as other than the Sacrifice of our Ransom. They too readily conceded to their adversaries that the Sacrifice of our Ransom was done and over, and so sought to establish the existence of another sacrifice in the Mass; whereas, according to the law of sacrifice laid down by the Word of God Himself in the Old Testament and His institution in the New, the Sacrifice of our Ransom,

[1] *Secret of the Mass: Ninth Sunday after Pentecost.*
[2] *Post Comm. of the Mass: Feast of the Spear and Nails.*

far from being done and over, is still offered up in every place from the rising of the sun to its going down.

Since the Reformation theological science has been at sixes and sevens on this point. It has been at sea, and will never fetch port until the helm is put down once more. Theories must be built on the lines of Scripture and Tradition; else they are built on the sand.

The unchanging faith of the Church from the beginning in East and West is that the Mass is the same sacrifice as that of the Cross. On the other hand, current theories of the sacrificial idea in the Mass necessarily imply that it is not the same. And at least one theologian, who is deservedly held in the highest repute, a trained logician and skilled to use words aright, declares plainly that there is an essential difference between the Mass and the Sacrifice of Calvary. This is Saurez.[1] "The thing is plain," he says, "for the sacrificial rite is essential, and it is altogether different. It is not enough that what is offered should be the same, because sacrifice does not consist essentially in the abiding thing itself, but in the action, or that which is done to it. Hence, if the action is altogether different, though the material element be the same, the sacrifice is different." The logic of this is beyond question. In the strict and proper sense the action is the sacrifice. It is the formal constituent. Hence an essential difference in the action is an essential difference in the sacrifice. Though the priest be the same, and the victim the same, if the action is different there will be, not one

[1] *De Missae Sacrificio*, q. 83, a. 1., n. 6 (*Op. Omnia*, tom. 21, p. 683).

and the same sacrifice, but two different sacrifices. In the precise Scholastic phrase, while the same *secundum quid* (in a certain sense) they will be *simpliciter* (essentially) different. A difference that touches the inner essence of a thing is always a difference *simpliciter;* if it touches only the qualities or accidents, it is a difference *secundum quid.* Thus there is but a difference *secundum quid* between a child and the same now grown to man's estate. And if you are asked whether man and child are the same person, the only true answer will be, yes; though you may qualify your answer and say that they are simply the same, yet differ in certain non-essential respects, i.e. *secundum quid.* So, if a thing remain essentially the same, and you are required to give a categorical answer—yes or no, without a qualifying or limiting word—to the question whether it is the same, you are bound to say, yes, else you will be saying the thing which is not.

Now, the Fathers of the Church say, the great theologians of the Middle Age say, pastors to their people say, and teachers of Catechism to the little ones, that the Mass is the same sacrifice as that of Calvary—essentially the same. When asked whether it is the same, Catholics have always been taught to answer, yes; never, no. But current theories about the Mass logically require those who hold them to answer the question with a categorical, no. They even lead a recent writer so far out of the beaten way of Catholic thought as to affirm that, while the Sacrifice on the Cross is the Sun of the redeemed world, "the sacraments and the Mass are only the planets that revolve round the central body." But

the sentiment of the Catholic Church is that the Sun suffered momentary eclipse on Calvary only to shine the more brightly after in every place and time. In the very act of offering Holy Mass, she prays: "May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world."[1] In the thought of the Church, as she offers her great Sacrifice, the Mass is not a planet that shines with borrowed radiance, but the very Sun itself which still sheds its light and warmth upon all the earth.

To say that the Mass is the same as the Sacrifice of the Cross and yet a different Sacrifice; that they are really one sacrifice, and really two sacrifices, is either to say contradictory things, or to juggle with words. Both contradictories cannot be true in the formal sense. But the formal meaning of a word is the proper meaning of it. Thus, the formal meaning of a "contract" is the agreement between the parties, not the thing on which they agree; and the formal meaning of "almsdeed," is the giving of alms, not the giver, nor the getter, nor yet the alms itself. In like manner the formal meaning of "sacrifice" is not the victim, nor the priest, but the sacrificial action. Now when the child is taught to say that the Mass is the same sacrifice as that of Calvary, what it says is true in the formal sense, or it is not. If it is, the Mass is not other than the Sacrifice of Calvary, nor are they two sacrifices. If it is not, all our catechisms ought to be revised, beginning with the Catechism of the Council of Trent.

We have seen that sacrifice in its essential con-

[1] *Secret of the Mass: Feast of the Spear and Nails.*

cept involves a real destruction or immolation of the thing offered. In the law of sacrifice that God Himself has laid down, a law that "had the shadow of the good things to come," He requires this, and certainly we cannot require less. But the exigency of theories put forward by post-Reformation theologians has led to the framing of new definitions of sacrifice, in which the element of destruction is whittled down into "quasi-destruction," or "equivalent destruction," or "moral destruction," *i.e.* destruction in the moral estimation of men, or "real transformation." Upon this last it is obvious to remark that there is no real transformation of the Victim in the Mass, the only real change being that wrought in the elements of bread and wine by transubstantiation.

There could scarce be a more signal instance of the fallacy of begging the question than is involved in these definitions. They are simply made to order. The Mass is proved to be a real sacrifice by means of a definition into which there has been quietly smuggled the notion that there is no need of a real destruction of the victim. De Lugo[1] seems to be alive to the necessity of squaring with Scripture his theory of a moral immolation, and so seeks a parallel for his *status declivior* (state of exinanition or emptying out) in the libation of the ancients. Franzelin, following in his footsteps, reckons libation a destruction in the moral estimation of men, and argues that, as it was a true sacrificial destruction, so also is the exinanition of our Lord in the Holy Eucharist. But there is no real parallel between

[1] Tom. 4, disp. 19, sect. 5, n. 65, 66.

the two cases. In the case of the *status declivior*, the destruction is moral only, in the world of faith, invisible, subjective; in that of the libation it was physical, in the world of sense, visible, objective and real. Wine poured out on the ground no longer conserves its species, but is dissolved and absorbed by earthly elements. True, the destruction is not instantaneous, but neither is the slaying of an animal by the shedding of its blood. De Lugo himself[1] cites with approval the statement of Bellarmine that "a true and real sacrifice requires a true and real destruction of the thing sacrificed," and uses it to confute the theory of Vasquez, forgetful for the nonce that it confutes his own theory as well. Of course, the presence of the Body and Blood of Christ under the forms of bread and wine is true and real, but the destruction is moral only. It is of faith that Christ Himself is the Victim of the Sacrifice, and the act of consecration which puts Him in the state of Victim is not a true and real destruction of Him, but, as Suarez has it, a true and real production, or placing of Him as Victim upon the altar, *i.e.* the Victim slain on Calvary. "Because," as the Greek Bishop Cabislas, at the close of the passage already cited, well observes, "this Sacrifice is effected, not by the slaying of the Lamb here and now, but by the change of bread into the Lamb that was slain, it is evident that there is a change wrought, but that there is not then a slaying. And so that which is changed, indeed, is multifold, and the change takes place over and over again, yet not the less for this is that into which the change

[1] Tom. 4, disp. 19, sect. 4, n. 57.

is made one and the same — one Body and one slaying thereof."

Within more recent times certain theologians have sought wholly to eliminate from sacrifice the element of destruction. They argue that since we know with the certainty of faith that the Mass is a true sacrifice, and since there is no real destruction of the Victim in the Mass, real destruction cannot be an essential element of sacrifice. Even if we were to grant the validity of this argument, there would remain the difficulty of squaring our faith with Scripture, as well as with the consensus of mankind; for "the idea of kenosis," as the writer in the *Catholic Encyclopedia* justly observes, "in the minds of all men is intimately linked with the notion of sacrifice." But the validity of the argument is not granted. It assumes the Mass to be other than the Sacrifice of Calvary, whereas it is one and the same.

Sacrifice, as being an act of external worship, lies in the world of sense. Hence not only the thing offered, but that which is done to the thing offered, viz., its immolation, must be sense-perceptible. But neither the mystic nor the moral immolation of the Victim in the Mass is perceptible by the senses. It belongs to the domain of faith, and is perceptible only by the faith-illumined intellect.

It may be urged that neither is the Victim in the Mass sense-perceptible, and that, as the Body and Blood of Christ are offered under forms not their own, a mystic immolation is enough to constitute a real sacrifice. To this it is replied that, as the Mass is not other than the Sacrifice of Calvary, but the

continuation and commemoration of it in every place and time, it was constituted a sacrifice once for all by the visible offering and consecration of Himself as Victim which the High Priest made in the supper-room, and the subsequent visible immolation on Calvary. True, that consecration was a mystic rite, and the offering of the Body and Blood was made under forms of bread and wine, but it was visible as a ritual offering.

That which is no longer capable of being really immolated is no longer capable of being really sacrificed, supposing, that is, a new immolation to be required here and now to constitute it a real victim. It is no longer *apt matter for immolation*, as St Thomas expresses it, where he says that Christ's body "from the fact of its having been passible and mortal was apt matter for immolation."[1] Moreover, that which is incapable of being really immolated must, if it is to be a victim at all, at least be immolated in the guise of another thing after the manner of immolation proper to that other thing. For, as Bellarmine pointedly observes, "the change which is set down as the formal constituent of an external and sensible sacrifice must itself be external and sensible."[2] But there is no real destruction of the species of bread and wine in the Mass, if you except that which is involved in the partaking of the Body and Blood by the priest, which is not a sacrificial act of destruction—not the sacrifice proper, but the feast upon the sacrifice. Again, the essence of the Mass is in the consecration. But the words of consecration, which effect what they signify, are

[1] 3a. q. 48, a. 3. ad 1 um. [2] *De Missa*, l. 1, c. 27.

not destructive of the Victim, but productive of it. They place the Victim, slain once for all on Calvary, in such state and under such form that it may be offered anew to the Father and given to priests and people for their spiritual nourishment.

Consider, moreover, that the mystic immolation, or death, is not a different formal constituent from the real immolation or death, of which it is the image and shadow. *Look at an image and you look at the thing represented by it—Motus in imaginem est motus in rem per imaginem representatam*, is a saying honoured in Scholastic philosophy ; and indeed it may be said that if the philosophy of the schools had not undeservedly fallen into disrepute about the time of the Reformation, the ground would not to-day be cumbered by so many conflicting theories about the Mass. An image is intrinsically and wholly relative to the thing of which it is the image, and has its whole significance, its whole value, its whole *raison d'être*, from the thing. So the mystic immolation in the Mass has its whole significance, its whole value, from the real immolation on Calvary, and coalesces with it into one formal constituent. It does not, therefore, by itself make the Mass a real sacrifice, but is merely a finger-post to point those who believe in the "mystery of faith" to the real immolation which once for all made the Mass a sacrifice.

Nor does it avail to say that the mystic immolation may serve as an adequate symbol of the supreme worship due to God alone. It is true that sacrifice is a sign or symbol, but this is its generic definition only, not its specific. There are signs and signs. There is the speculative sign, and there is the

practical sign, and there is the liturgical sign or symbol, which is sacrifice. The first merely signifies; the second effects what it signifies; the third by effecting signifies. By the slaying of the victim and handing over to God of the victim slain is symbolized that which man owes to God as Lord of life and death. But it must be a real slaying and a real handing over to God of the victim slain else we have only the shadow of a sacrifice, not the reality. Now, in the Mass we have both the shadow and the reality —the shadow in the mystic slaying, the reality in the real slaying on the Cross, which still operates in the Mass, having, as St Thomas says, everlasting efficacy, and in the real handing over to God of the Body and Blood of the Victim slain "without the gate." And this is the strictly liturgical part of the sacrifice, for the slaying of the victim is but the physical basis of it.

That great Scholastic theologian, Cardinal Cajetan, and, long before him, his greater master, St Thomas, pointed out that the mystic immolation is not a distinct formal constituent from the real, and that this it is which makes the Mass a real sacrifice. Says the former: "Though there is a difference in the manner of offering, yet because this mode, to wit, of unbloody immolation, was not instituted as a disparate mode of immolation, but only as having a relation to the bloody immolation on the Cross, hence it is that, as with the wise and the discerning, *where one is solely on account of another there is but one only*—hence, I say, it is that it cannot, in the strict sense, be affirmed that there are two sacrifices, or two victims, or two immolations, which ever you

may choose to call it, in the New Law, because there is a bloody Victim, Christ on the Cross, and an unbloody Victim, Christ on the Altar."[1] St Thomas puts to himself this objection, where he inquires whether Christ is immolated in the Mass: "It is written (*Heb.* 10) that Christ by one sacrifice hath forever perfected them that are sanctified. Now, that sacrifice was His immolation. Therefore Christ is not immolated in the celebration of this mystery."[2] His answer is that in the Mass there is a twofold immolation, one in the strict and proper sense, the other mystic, and that, as there was also a mystic immolation of Christ in the sacrifices of the Old Law, it is the real immolation which makes the Mass the distinctive Sacrifice of the New. Now, the real immolation, which St Thomas says is in the Mass, because it still operates there, took place on Calvary. So, in the sacrifices of the Old Law there was only the shadow, for the real immolation was yet to be; in the Sacrifice of the New Law there is both the shadow and the reality, for the real immolation has taken place, as is shadowed forth in the Mass, and the Body and Blood of Him who has become a Victim evermore in virtue of that real immolation are really offered to God on the altar under the forms of bread and wine and given as food to the people.

There is a passage in Petavius (whom Alzog speaks of as, "beyond all question, the most learned theologian that the Society of Jesus has produced") which bears out this idea of the Mass as at once the shadow and the reality of Calvary, in the most formal sense. For he makes the bloody immolation on the

[1] *Tract.* 10 *de Missae Sacrificio*, c. 6. [2] 3a, q. 83. a.

Cross to be the true energizing principle, and real "ratio" of the bloodless renewal and memorial of it on our altars. And what is more, in this he is but setting forth—as who was better fitted to set forth? —the teaching of the Fathers, both in the East and in the West. First he cites the striking words of St John Chrysostom, quoted in a former chapter. Whereupon he observes: "The other Greek Fathers, Theodoretus, Theophylactus, Œcumenius, make the same answer (to the objection that the Eucharistic Sacrifice is offered again and again) in their commentaries on Heb. 10; which is worthy of note. For the Sacrifice (of the New Law) is not multifold (*multiplex*), but one, and the same often renewed. In the Old Law there were many sacrifices because there were many victims, the one independent of the other; to-day a lamb, or sheep, or steer, was immolated; to-morrow another and different one. But in our Sacrifice the Victim that is offered is one and one only, namely Christ, nor is He slain (*jugulatur*) each time. Once for all on the Cross was there offered by the alone High Priest, Christ, the primary and bloody Sacrifice which continues to put forth (*diffundit*) its virtue and efficacy unto all ages. The daily oblation of the Church, which is without bloodshedding, is but the reiterated commemoration of that one and same Sacrifice. Hence it is everywhere spoken of as *anaimaktoi thusiai*; as here by Theophylactus and Œcumenius. For which reason it is, by Christ's own institution, *anamnesis*, and a true commemorative Sacrifice, that is, *thusiai anamnesikai*, inasmuch as it really contains the Victim that was immolated on the Cross. It is not a bloody sacrifice,

but the image and symbol of the one and single oblation; just as the Sacrament of the Lord's Body and Blood is, at one and the same time, the reality, in that it really contains Christ's Body, and the symbol of that reality; for the Body as there contained is present in a different way from that in which it was offered on the Cross."

It is of faith that the Mass is a propitiatory sacrifice, and it is at any rate theologically certain that its intrinsic value as a propitiatory sacrifice is infinite. But if the Last Supper had been a finished sacrifice, it, too, would have offered to God a satisfaction for sin that would have been infinite. It would therefore have made more than ample satisfaction for the sins of the world, and so would have "blotted out the handwriting of the decree that was against us." But it is also of faith that it was on the Cross this was done. Hence any theory that makes the Mass other than the Sacrifice of our Ransom is in conflict with the faith of the Church.

Nor let it be said that the Last Supper would have redeemed the world had it not been decreed that "without the shedding of blood there is no remission"; for the point is that it was so decreed, and that, therefore, the sacrifice was not finished till the blood was shed. Moreover, if the mystic shedding of the Blood in the Last Supper had been in itself a real sacrifice, the text quoted would have first found its application there, whereas it is certain that it did not find its application there at all. Therefore the mystic shedding did not constitute a real sacrifice, and was nothing in itself apart from the real.

The Victim offered to God in the Mass and given

as food to the people is, of course, the Victim of the Sacrifice that is now and here offered. But it is the age-long belief of Christians that the Victim offered up to God in the Mass and dispensed to the people is, as St Augustine has it, "that Victim whereby the handwriting that was against us is blotted out," *i.e.* the Victim of Calvary. Therefore the Mass is not other than the Sacrifice of Calvary, but is the continuation, commemoration, and application of it; and any theory which implies it to be other contradicts the age-long belief of the Church.

When our blessed Lord offered to His Father in the Last Supper His Body and Blood in such wise that they appeared as if in death, He plainly gave us to understand that what He offered was the death He was next day about to undergo. Therefore the liturgical offering made in the Last Supper, and continued in the Mass, was the offering of His passion and death, or—which is the same thing—of the life He gave as a ransom for many. And it became a finished sacrifice only when that life was actually laid down. Hence St Cyprian declares that "The Passion of the Lord is the Sacrifice that we offer" for that is the Sacrifice the Lord Himself offered, and ours is not different from His. Hence, too, St Paul teaches that, in the celebration of the holy mystery, we "show forth the death of the Lord until He comes."

"Sacrifice," to quote the definition given by a theologian of our own day, "is the external oblation to God of a sense-perceptible object, either through its destruction or at least through its real transformation, in acknowledgment of God's supreme dominion and for the appeasing of His wrath." The

only real transformation in the Mass is the change that is wrought by transubstantiation in the bread and wine. And there is in the Mass no sense-perceptible object but these. So long as it is held to be identically the same as the Sacrifice of Calvary, there is no real difficulty in this. For Christ in the Last Supper made the external oblation of Himself as the Victim of Calvary, and as Priest in the Supper and Victim on the Cross, was, of course, a sense-perceptible object. But on the theory that the Mass is other than the Sacrifice of Calvary, that it contains within itself as celebrated on our altars all the essential elements of a true sacrifice, there is a difficulty—an insuperable difficulty. For the only sense-perceptible object in the Mass, as celebrated on our altars, is that which is placed on the paten and poured into the chalice. From this it would follow that the Mass is merely an offering of bread and wine. Therefore, any and every theory that makes the Mass to be other than the Sacrifice once offered on the Cross is *felo de se*, or in plain English, cuts its own throat.

Sacrifice may be considered from a threefold point of view, physical, ethical, and religious. In the physical world, it is a fact or phenomenon; in the ethical, it is a human act; in religion, it is a sacred rite carried out in due form according to liturgical law. As a phenomenon in the physical world, its essential feature is the shedding of blood even to the laying down of life. This shedding of blood gets its distinctive ethical colour from the intention with which it is done. Further, it is invested with a religious character by the due following out of an appropriate ritual. From this it appears that the

basic element in the Sacrifice of the New Law, viewed as an event of the physical world, was the Passion and Death of Christ. This was the foundation on which the Sacrifice was built, and without which it would have neither ethical nor religious value. In an ethical point of view, the Death of Christ, on the part of those who compassed it, was a murder; on part of Him who laid down His life for us, was a visible proof of love greater than which no man hath. Yet in this it is not without parallel, for others, too, have out of love laid down their lives for their friends, and the martyrs have shed their blood for the faith. That the Passion and Death should receive a liturgical character as the supreme act of external worship, it was needful that He who suffered should first have become a Priest forever after the order of Melchisedech, that as such He should have visibly consecrated and offered Himself a willing Victim, and that the Sacrifice of the Life laid down under these conditions should find its final and adequate liturgical expression in the handing over to God of the Body and Blood of the Victim on the altars of the Christian Church within the holy place, with fitting rite and ceremony. Under the Old Law, this was, in a liturgical sense, the most solemn and significant part of the sacrifice, and was never performed by other than the priests. Whence we may rightly conclude that this also is the most vital liturgical action in the Sacrifice of the New Law. And this it is that we priests perform daily the wide world over, magnifying among the Gentiles the Name of the Lord of Hosts by the offering of a Clean Oblation in every place, from the rising of the sun to its going down.

CHAPTER VI

THREE STAGES OF THE ONE SACRIFICE

In his commentary on the Epistle to the Hebrews, St Thomas of Aquin says:

In chapter nine, verse twelve, the Apostle, discoursing on the virtue of the Sacrifice of Christ, attributes to it everlasting efficacy, saying, *having obtained eternal redemption.* Now that which has everlasting efficacy suffices to take away all sin, future as well as past; and therefore is not to be repeated. Hence, Christ by one Sacrifice cleansed forever them that are sanctified, as will presently be said (chapter ten, verse fourteen). And if it be objected to this that we offer daily, I reply that we do not offer other than that which Christ offered for us, namely, His Blood. Hence ours is not another Sacrifice, but is the commemoration of that Sacrifice which Christ offered, as we read in *Luke* xxii. xix.: "This do for a commemoration of Me."

To St Thomas the Last Supper, Calvary, and the Mass are One Sacrifice. He calls it the Sacrifice of Christ, which has everlasting efficacy. This is the Sacrifice of the Cross, for by that, and by no other, Christ "obtained eternal redemption." Note how the Saint says "ours," *i.e.* the Mass, "is not other than that Sacrifice which Christ offered" and of which He said: "Do this for a commemoration of Me." Now Christ said this in the Last Supper of

the Sacrifice He was offering then, and which we continue to offer in the Mass. Therefore, according to St Thomas, Christ offered in the Last Supper the Sacrifice by which He redeemed the world; and the Supper, Calvary, and the Mass are three stages of the One Sacrifice.

The teaching of tradition is explicit as well as clear in the same sense, and follows faithfully that of Scripture. The Mass is the memorial of the Sacrifice of Calvary;[1] is not other than the Sacrifice of Calvary;[2] is the Sacrifice of our Ransom;[3] is the Sacrifice offered on the Cross for the salvation of the world;[4] is the Sacrifice which Christ once offered and which He left to His Church evermore to be offered up;[5] is the Sacrifice begun in the Last Supper, finished on Calvary, and prolonged forever on the Altar;[6] is the continuation of the Sacrifice of Calvary. The Sacrifice begun in the Last Supper, was consummated on Calvary, and is perpetuated in the Mass by the express will and institution of Christ. This is the pre-Reformation teaching and tradition as embodied in the Defence of the Seven Sacraments, of Henry the Eighth.

The Sacrifice of the Cross is a finished sacrifice, just as the sun is a finished work. And even as this had its beginning and its consummation, and has its continuation, so has that. God first created the elements, including light. Then out of the element or elements of light, He formed the sun. And by virtue of the act whereby He formed it, the sun continues to give light and warmth to the earth.

[1] St Augustine, *Contra Faustum*, l. 6, c. 5 and passim. [2] Alger the Scholastic. [3] St Augustine. [4] *Secret of the Mass.* [5] Peter the Venerable. [6] *Assertio Septem Sacramentorum.*

So Christ chose the sacrificial elements and inaugurated the Sacrifice of our Redemption in the Last Supper, finished it on Calvary, and by virtue of the original institution His Sacrifice continues to give glory to God and light and life to men. So Holy Church declares in a certain collect: "As often as this Commemorative Sacrifice is offered, the work of our redemption is carried on."[1] The word spoken in the Supper makes the Sacrifice of our Ransom go round the whole earth with the dawn, when the Price of our Ransom is handed over to God anew on every altar.

To continue a thing is not to make it over again, but to keep it in being. Hence the question, What makes the Mass a sacrifice? is superfluous; for the Mass is no more made anew when it is offered on our altars daily than the sun is made anew when it rises daily to give light and warmth to the earth. What, then, was the action which first made, or formally called into being, the Sacrifice that is continued on our altars? Without any doubt at all it was the action of Christ in the Last Supper instituting the Sacrifice, when the hour was come on which He willed to seal the New Covenant with His Blood. "He was offered because He willed it," and He willed it, and put His will into effect, in the Last Supper. By virtue of His Last Will and Testament in the Supper, whereby He gave Himself up to death with due ritual solemnity and bequeathed to the faithful of all generations His Body and Blood under forms of bread and wine, He was slain on Calvary, and so His Sacrifice was consummated. By

[1] Ninth Sunday after Pentecost.

virtue of that same Will and Testament the Sacrifice so consummated is offered up daily on our altars "from the rising of the sun to its going down." The Mass is the continuation of a Sacrifice consummated, not by a mystic or moral, but by a real immolation on the Cross.

There is a striking passage in St Chrysostom's Homily on the Betrayal of Judas which brings out this point very clearly: "It is not man who makes the elements laid on the altar to be the Body and Blood of Christ, but Christ Himself, who was crucified for us. The priest stands as representative pronouncing those words, but the power and grace is God's. This is My Body, the priest says, and this word transmutes the elements."[1] And again: "He did not then only take away sins when He suffered, but from then until now takes them away; not crucified again and again (for He offered one Sacrifice for sins), but by that one Sacrifice evermore cleansing."[2] The sacrificial action in the Mass is Christ's. The priest does but pronounce the words of consecration; it is Christ who consecrates. And it is the word, once spoken at the institution of the Sacrifice which took away the sins of the world and was once offered, that evermore perfects the Sacrifice on every altar.

The sacrificial action is the formal element of sacrifice. And as the action in the Last Supper is continued in the Mass, it follows that the Mass is formally one with the Last Supper. But the action in the Last Supper was primarily linked with the death on Calvary. Its immediate effect was to clothe our Lord and lay Him out in the guise of a Victim

[1] Migne, *P. G.*, tom. 49, col. 380. [2] *Ibid.*, tom. 59, col. 116.

to be slain. The mystic slaying shadowed forth the real. When the real followed, the Bloody Sacrifice was consummated. And when the Apostles were gathered together for the first time to do that which Christ bade them do for a commemoration of Him, then was inaugurated, by virtue of the word once spoken in the Supper, the Unbloody Sacrifice of the New Law.

The Council of Trent never speaks of the Last Supper as the Unbloody Sacrifice of the New Law, but expressly affirms that this is the Mass. Our Blessed Lord, according to the decree of Trent, did two things in the Supper. "He offered up to God the Father His own Body and Blood under the appearances of bread and wine"; and "He instituted the New Passover, Himself to be immolated under visible signs by the Church through the ministry of the priests" in memory of His bloody immolation on the Cross. His own offering of Himself in the Supper and the bloody immolation on the Cross constitute the original Christian Passover, known as the Bloody Sacrifice of the New Law; the subsequent offering through the ministry of the priests is the Commemorative Christian Passover, known as the Unbloody Sacrifice of the New Law, or the Holy Mass. Here the antitype corresponds to the type; for in that original Passover of the Hebrew people in the land of Egypt the sacrifice was consummated, not by the offering of the lamb, but by the slaying of it and the actual shedding of its blood.

It was not to be immolated after a mystical or moral manner merely that our Lord offered Himself

in the Last Supper. Not for this was a body fitted to Him. Not by such a shadowy immolation was our redemption to be wrought. Not on such purpose was He intent when He went up on the eve of His Passion to Jerusalem. What our Lord offered in the Supper was the passion and death He was about to undergo; or, to be precise, His Body to be broken and His Blood to be shed for us. What He offered was what He willed to be commemorated, and this was His passion and death. The offering in the Supper was not a finished sacrifice till that was done which the Son of God came into the world to do.

Since Our Lord in the Supper willed that the "clean oblation" foretold by the prophet should be offered up in commemoration of Him, He must first have willed to offer that by merit and virtue of which the world was redeemed and His own Body was glorified, viz. the passion and death He was about to undergo. It was through His death on the Cross that He merited the salvation of mankind and His own exaltation. Therefore He must have willed first to offer that which came first, and without which that which He ordered to be offered for a commemoration of Him could never have existed at all. He alone offered the Bloody Sacrifice, and left to His Church the Unbloody Sacrifice evermore to be offered up.

Pallavincini tells us (*History of the Council of Trent*, Book XVIII., Chap. V.) that while the Tridentine Fathers affirmed our Lord's offering of Himself in the Supper, they purposely forbore to define the character of the offering. So the idea that the offering was purely mystical or moral is

but a guess, and a guess that as ill accords with the nature of sacrifice and the circumstances of the case as it does with Scripture and Tradition.

Any one who seriously reflects on the matter will not fail to see that the liturgical offering made by our Lord in the Supper, "on the night before He suffered," when His soul was filled with the thought of His approaching end, must have looked onward to Calvary, and must have been meant as the solemn inauguration of the Sacrifice which redeemed the world. This is what the character of the occasion imperatively called for.

Our Lord told the Apostles in the Supper: "Do this for a commemoration of Me." Suppose the mystical or moral immolation made the offering in the Supper a finished sacrifice. The doing of "this" would, in that case, reproduce and commemorate the sacrifice in the Supper. But as a matter of fact the doing of "this" reproduces and commemorates the Sacrifice of Calvary, for of this Holy Mass is the standing memorial. The conclusion is inevitable that "this," viz., what was done in the Supper, was inseparably bound up, by causal and liturgical and mystical bonds, with what followed on Calvary. "Do this," meant "Do what I am doing." When the Apostles did "this," Christ our Pasch had been sacrificed by virtue of what He Himself had done in the Supper. His own action in consecrating and offering Himself there was the sacrificial knife that slew Him on Calvary. And his own action still reproduces and commemorates that same Sacrifice in the Mass.

In computing the triduum of Christ's death, St

Gregory of Nyssa places the beginning of it in the Supper.[1] From the moment that our Lord offered Himself there He was legally and ritually dead. His own words in the Supper indicate a present Sacrifice. He had entered on the state of Victim, which found its culmination on Calvary, and is continued in the Mass; for it is the Victim of Calvary, not of another sacrifice, that is offered upon our altars and given as food to the people.

Of the Sacrifice offered in the Last Supper the Victim was mortal and passible, as became One whose Blood was to be shed for many unto the remission of sins. Of the Sacrifice offered by the Apostles in that same upper room the Victim was immortal and impassible. His blood had been shed, and the price of our Ransom had been paid. His body had been baked in the ashes of His mortality and of our sin, by the fire of His love and the hate of sinners. And now the Body, risen from its ashes and purged of everything earthly, is offered in our *gloriosi corporis mysterium*. And the blood, made new in the Kingdom of God, speaks better things than that of Abel on our altars. The Bloody Sacrifice and the Unbloody are one and the same. One is the Priest, and one the Victim, and one the Action of the Priest, and one the Passion of the Victim, and one the merit and the efficacy of the Sacrifice.

The Last Supper was the solemn inauguration of the Sacrifice of our Ransom. There our Blessed Lord played the part of Priest for ever according to the order of Melchisedech; there He consecrated Himself as Victim under forms of bread and wine;

[1] *In Christi Resurr. Oratio* (*P. G.*, tom. 46, col. 612).

there He made the ceremonial offering of His Sacrifice; there He established the New Testament, which had to be sealed with the Blood of His Sacrifice on Calvary. "For," as the Apostle reminds us, "where there is a testament, the death of the testator must necessarily intervene. For a testament is not of force till men are dead; otherwise it is not yet of force while the testator liveth."—*Heb.* ix. 10, 11. The Passion of the Victim thus coalesces with the Action of the Priest into the One Sacrifice of the New Testament. "This," says the Author of it, "is My Blood of the New Testament which shall be shed for many unto the remission of sins." The tradition of the Church in every age proclaims the Mass to be the continuation of the Sacrifice finished on Calvary; of the Sacrifice of which it is the commemoration; of the Sacrifice by virtue and merit of which the Body of Christ was glorified and His Blood was made new in the Kingdom of God.

Let us turn to the Old Testament for confirmation of this doctrine. Our Sacrifice is pre-eminently a sin offering. Now God Himself laid down for His people in the Old Testament the law of the sin offering, and theirs was, as the Apostle expressly teaches, the shadow of ours. The Coming Event cast its shadow before, and in that shadow its outlines are clearly discernible. From the Book of Leviticus we gather that the essential elements of the sin-offering were these three: (1) the offering and consecration of the victim; (2) the immolation of the victim through the shedding of its blood; (3) the handing over of the blood of the victim to God in the holy place. The man who had to offer

a victim for sin did not dare to offer and slay it himself in the field, but was commanded, on pain of being cut off from the people, to bring it to the priest in the place set apart for the sacrifice. Then, in the outer court, the sinner slew the victim. Finally, the priest brought the blood into the sanctuary, and there handed it over to God as the price of sin. If the sinner had himself offered and slain the victim in the field, there would have been no act of public worship. Hence the ceremonial offering of the victim before the slaying. If there had been nothing more after the offering and consecration of the victim than the shedding of its blood by the sinner, the price of the sin, though actually existing, would not have been handed over to God in His sanctuary. Hence the ceremonial offering of the blood of the victim by the priest after the slaying.

As then, the antitype must correspond to the type, our sin-offering must needs comprise these three essential elements. And it does, plainly. Christ is both Priest and Victim of our Sacrifice. As Priest He offers and consecrates Himself in the Last Supper; as Victim He is slain on Calvary by the sinners of the world, both Jew and Gentile; as Priest, He offers Himself again in the holy place, the Christian Sanctuary, and here hands over to the Eternal Father daily the Blood of the New Testament as the Price of our Ransom.

Without the ceremonial offering in the Mass, the Sacrifice finished on Calvary would have been ritually incomplete. The public worship of sacrifice has always been offered to God within a sanctuary and

on an altar. The Apostle plainly implies that the Sacrifice of the Cross had to be completed ritually, where he says, "We have an altar whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood for sin is brought into the holy place by the high-priest are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own Blood, suffered without the gate"—*Heb.* xiii. 10. 12. The implication is clear that as the high-priest of the Old Law brought the blood for sin into the old-time sanctuary, so the High-Priest of the New brings His Blood for sin into ours, and offers it on the "altar" that "we have." The Apostle does not say in so many words, but it goes without saying, that an altar exists primarily for the offering of sacrifice. For (1) the sacrifices of the Old Law were handed over to God on an altar, and they did but shadow forth the One Offering of the New; and (2) Christians are to "eat" of the "altar" that "we have"; or, as the Apostle elsewhere expresses it (1 *Cor.* x. 18) are to be made "partakers" of the altar, *i.e.* of the Sacrifice that is offered there. "The chalice of benediction which we bless," he had already said, "is it not the communion of the Blood of Christ?" (v. 16). The Blood of Christ is first handed over to God on the Christian Altar. And so, according to the Apostle, the rite of the Old Testament sin-offering is carried out in the New. Of course it is faith alone that gives power to discern the Blood of Christ upon our altar, and to partake of the Mystery.

The formal and numerical identity of the Mass with the Sacrifice begun in the Last Supper and

finished on Calvary will always prove a stumbling block to the imagination, shackled as this faculty is by limits of time and space. But it should offer no difficulty to reason enlightened by faith. "Jesus Christ," says the Apostle, "yesterday, to-day, and the same forever." He is at once Priest and Victim of the Sacrifice. The Priest is numerically the same; the Victim is numerically the same; the Action of the Priest, once performed in the Supper, is numerically the same; the Passion of the Victim, once consummated on Calvary, is numerically the same. These are the essential constituents of sacrifice. And so the Sacrifice is numerically the same.

It may not be amiss to note here that, in the Supper as in the Mass, the mystic immolation is but the shadow of the real which follows in the one and goes before in the other. Cardinal Manning has well said that the Mass is the shadow of Calvary, but is also the reality. The setting sun casts the shadow one way, the risen sun in the opposite way, but the sun that sets is the same that rises again and shines in the fulness of its splendour.

Dealing with this point in his treatise on the Sacrifice of the Mass, Cardinal Cajetan says: "'Which is broken and given for you' is the same as if Christ said, 'which is immolated for you,' for not otherwise is His Body broken and given than as it is broken and given (*i.e.* immolated) on the Cross (c. iii.) . . . It follows that the Victim is one only, once offered on the Cross and continuing in a state of immolation" (c. vi.). For the rest, faith, which tells of things unseen, must needs have its obscurities, and Holy Mass is, as we are taught in the very words of its

Consecration, a Mystery of Faith. The great thing to bear in mind is that the Action of Christ in the Supper, by reason of its causal and liturgical connexion with the Passion that followed, combined with this to constitute the Bloody Sacrifice of the Cross; and that the self-same Action continued reproduces on our altars the self-same Sacrifice in an unbloody manner. For Christ having died once, dieth now no more, and so ours is *gloriosi corporis mysterium.* Christ passible and mortal was Priest in the consecration, and Victim in the consummation, of the Bloody Sacrifice. In the continuation of the Sacrifice on our altars, He is both Priest and Victim, but glorious and immortal.

As a help to the reason I would call to mind a distinction of the Schoolmen. They speak of *actus primus* and *actus secundus*, meaning by the former the "act of the essence," or the existence of a thing, by the latter its operation. And they lay down this principle: *Omne ens est propter suam operationem*—Every being is for its operation, *i.e.* it exists for doing something. Our Lord's Sacrifice of Himself attained its *actus primus*, or complete essence, on Calvary; it attains its *actus secundus*, or complete operation, on our altars. Or, to put this in another way, the Sacrifice of Calvary is operative in the Mass.

What is sacrifice for? To render to God a worship worthy of Him; to take away sin; to thank God for favours received; to impetrate fresh favours; in one word, as St Augustine has it, to unite us with God in holy fellowship. For each of these specific ends there was offered under the Old Law a distinct kind of sacrifice. But the One Sacrifice of the New Law

fulfils all these ends, and fulfils them perfectly. It is only in the Mass, however, that they are perfectly fulfilled.

Let us consider each in detail. First the Mass is our thanks-offering for the sovereign favour of our Redemption, wrought in the Last Supper and on Calvary. Hence it is known as the Eucharistic Sacrifice. Thanks are offered when the favour has been received, not before. Again, in every generation, believers have sought and found fresh favours through the Mass. As for the latreutic function of sacrifice, there was neither sanctuary, nor altar, nor priestly rite, nor public worship of God on Calvary, when the Bloody Sacrifice was consummated. On the other hand, the public worship of God goes on perennially in the Mass. It is true that the expiation of sin was completed on Calvary, where the handwriting of the decree that was against us was blotted out. But of the taking away of sin in the individual, only a bare beginning was made, while through the Mass, from generation to generation, God, as the Fathers of Trent teach, " being appeased, grants grace and the gift of repentance, and pardons sins and crimes though they be enormous." Finally, even after the Sacrifice of Calvary was finished, the gates of Heaven were closed to Adam and to all his children. They remained closed until they were thrown wide open for the triumphal entry of our High Priest on the Day of the Ascension, when He went in to make the solemn offering of His Sacrifice behind the veil. And for this final breaking down of all the barriers of sin, together with the faculty thus afforded of a complete union of men with God in

holy fellowship the moment their souls pass through the portals of death, Holy Church evermore returns solemn thanks to God in the Sacrifice of the Altar. This is what is meant by saying that the Sacrifice of Calvary is operative in the Mass.

Observe now that none of these four ends of sacrifice was fulfilled in the Last Supper. Not the latreutic, for the holocaust was not completed. The Victim went forth from the Supper to die, indeed, but went forth alive. Not the expiation of sin, for it had been decreed from all eternity that nothing short of the actual shedding of the Saviour's Blood on the Cross should take away the sins of the world. Not the impetration of fresh favours, for these waited on the supreme favour of our Ranson. Not the giving of thanks, for our Ransom was not yet wrought. From which it follows necessarily that the offering in the Last Supper was not a finished sacrifice.

By the mouth of His prophet God told the Hebrew people that He had no pleasure in their sacrifices. He declared that the acceptable sacrifice, "a clean oblation," was to be offered up among the Gentiles from the rising of the sun to its going down —*Mal.* i. 10-11. This is the One Sacrifice of the New Law, which has three stages, its inception in the Last Supper, its consummation on the Cross, its liturgical completion of full operation in the Mass. Here, in its fruit-bearing stage, it is most pleasing to God. Hence this it is that is mentioned by the prophet. Christ Himself is the seed which was sown on Calvary and died there, that it should not remain alone. It was sown in dishonour; it rises

in glory. Not when the seed lies buried in the ground is the husbandman pleased the most, but when he sees it sprout and grow and multiply and ripen into harvest. As it is written: "They went their way in sorrow, sowing the seed; they shall come again in gladness, bringing their sheaves with them." The Precious Blood, which seeped into the earth beneath the Cross, yields its rich harvest of souls in the Holy Mass. And so, even as saith the prophet, from every altar there goes up to God a sweet savour, and His Name is magnified among the Gentiles.

CHAPTER VII

THE PRIEST OF THE SACRIFICE

THE Council of Trent has defined that Christ Our Lord offers Himself in the Holy Mass by the ministry of the priests.[1] What are we to understand by ministry? Are priests principal agents in the offering of the Sacrifice, or is Christ Himself Principal Agent and they but the instruments? It is here maintained that Christ alone is Principal Agent, and that He, therefore, it is who really offers the Mass. An axiom of Scholastic Philosophy attributes the effect to the principal agent, not to the instrument.

The Fathers and Doctors of the Church implicitly affirm that Christ is Principal Agent in the offering of the Mass when they declare the Mass to be the same as the Sacrifice once offered on the Cross. At least two of the greatest of them explicitly affirm it. In his Commentary on Ps. xxxviii. (n. 25) St Ambrose says: "Christ Himself is plainly seen to offer in us, since it is His word which sanctifies the Sacrifice that is offered," and St John Chrysostom: "It is not true that this banquet is prepared by a man while that was prepared by Himself, but both this banquet and that one are prepared by Himself."[2] And again, even more clearly: "It is not man who makes what is present become the Body and Blood of Christ, but Christ Himself who was crucified for us. The priest

[1] *Sess.*, XII. ch. 2. [2] Migne, *P. G.*, 58, col. 507.

stands as representative pronouncing those words, but the power and grace is God's (*tou theou*, i.e. Christ's)." [1] When St Augustine says: "That bread which you see on the altar, sanctified by the word of God, is the Body of Christ," [2] his teaching accords with that of the other two.

Holy Mass is not only the representation of the Sacrifice begun in the Last Supper and finished on Calvary, but is also the re-presentation or renewal of it. It is the representation by virtue mainly of the mystic immolation which takes place through the twofold consecration; it is the re-presentation by virtue of the consecration itself. By virtue of the consecration the Victim offered in the Last Supper and immolated on Calvary is introduced into the Christian sanctuary, laid upon the altar that "we have" (*Heb.* xiii. 10) and there re-presented or handed over once again to God the Father. This handing over of the blood of the victim in the holy place was the strictly liturgical element of the Old Testament sin-offering, and is so in its Antitype, the One Sin-Offering of the New; for the coming Event cast its shadow before. Who, then, introduces the Victim of Calvary into the Christian Sanctuary? It is Christ Himself. The part that the priest plays in the tremendous drama is so subordinate as to be all but negligible. It should be plain to every thinking mind that only Christ Himself can make His own Body and Blood to be present on the altar. "The word of God," says St Thomas, "operated in the creation of things, and it is the same which operates in this consecration." [3]

[1] Migne, *P. G.*, 49, col. 380. [2] *Serm.*, 227 (Migne, *P. L.*, tom. 38, col. 1099). [3] 3a q. 78, a. 2, *ad.* 2*um.*

Christ could make His Body and Blood to be present on the altar under different forms and in a different way from that in which He actually does so. But He is Priest after the order of Melchisedech, and so He willed to present His Body and Blood under forms of bread and wine. The Church has defined the mode of the presence to be transubstantiation. The bread is changed into the Body of Christ and the wine into His Blood. Who, then, is principal agent in effecting this stupendous change? We priests know that we are not. He has told us Himself that without Him we can do nothing; much less can we do this thing. We but lend our hands and voice, and Christ consecrates. "In this Sacrament," to quote again the great Master of Scholastic Theology, "the consecration of the matter consists in the miraculous change of the substance, which can only be done by God" (*i.e.* by Christ, for Christ it is who offers by the ministry of priests); "hence the minister in performing this sacrament has no other act save the pronouncing of the words."[1] It follows that Christ Himself is Principal Agent in the offering of the Mass, for the whole essence of the offering lies in the consecration, and it is Christ who consecrates. So, to quote once more the words of St Ambrose, "Christ Himself is plainly seen to offer in us since it is His word which sanctifies the Sacrifice that is offered."

When the Council of Trent declares that Christ offers the Mass by the ministry of His priests, it means by "ministry" certainly not more than the exercise of the power which priests have in the administration of the Sacraments. Priests have far

[1] 3a q. 78, a. 1.

less to do with the consecration in the Mass than they have with the dispensation of the sacraments, which is indicated by the fact that they speak in their own person when administering the sacraments, and do but repeat Christ's own words in consecrating. Now the power they have of dispensing grace through the sacraments is purely instrumental. As St Thomas teaches, "a minister is of the nature of an instrument; since the action of both is applied to something extrinsic, while the interior effect is produced by the power of the Principal Agent, who is God."[1] With much stronger reason is it affirmed that Christ Himself is Principal Agent in the offering of the Mass, and we priests but His instruments.

The principal agent produces an effect by its own virtue, *i.e.* by virtue of a power inherent in itself; the instrument by virtue of the principal agent. When the effect produced is supernatural, *i.e.* beyond the natural power of the agent, that agent can only be employed as instrument in producing it. This stands to reason; for the natural power of the agent extends only to effects that lie within the natural order. Hence, men and even angels can give grace or work miracles only as instruments of the Godhead, both grace and the power of working miracles being so proper to God that they cannot belong by nature to any created agency. It is plain, then, that the miraculous power of changing bread and wine into the Body and Blood of Christ, wherein lies the re-presentation of the Sacrifice first offered in the Last Supper and on Calvary, belongs to Christ alone as Principal Agent, and to priests only as His instruments.

[1] *Ib.*, q. 64, a. 1.

In his *Select Treatises of St Athanasius*, Newman affirms the Catholic doctrine to be that Christ is Priest, "neither as God nor as man simply, but as being the Divine Word in and according to His manhood."[1] This is also what the Apostle says: "For every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he also should have something to offer."—*Heb.* viii. 3. To be Priest the Son of God had to become man, that He might be able to offer His humanity, His soul and body, to suffer the Passion and undergo the Death upon the Cross. This is the Sacrifice that He offered. We are prone to think of it as the Death alone, because that was the consummation of it. But it really began with the offering in the Supper, and the Passion which led up to the Death was as truly part of it as the Death itself. So the Passion had to be offered as well as the Death. When Our Lord, immediately upon leaving the supper room and crossing the torrent of Kedron, said: "My soul is sorrowful even unto death," He had already entered on the state of Victim, and was in the very act of suffering the Passion which culminated in His Death.

"My soul is sorrowful." Who said this? He said it who had already said in the Last Supper: "This is My Body, This is My Blood." God the Son said it. His soul it was that suffered the agony, as it was His Body that was nailed to the Cross. The soul that was sorrowful even unto death is in a more absolute sense the soul of God the Son than our souls are ours. Our souls are ours only because

[1] *l.c.*, Vol. II. p. 241.

He created them. "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him, and without Him was made nothing." His soul is His, not only because He created it, but because, having no existence of its own before the hypostatic union, it subsists in His Person. Though Christ suffered only as man, though it was only as man He could undergo the agony in the garden and suffer death on the Cross, yet we must never lose sight of the fact that it was God who underwent the agony and died between two malefactors.

Only as man could Christ suffer and die. But He offered Himself in the Sacrifice of our Ransom not as man simply nor yet simply as God, but as God and man in one Divine Person. Not as God simply did He make the offering, but as man also, for His soul was endowed with free-will as are all human souls, and could and did render voluntary obedience, even unto the death of the Cross. Still it was God who reclined at table with the Twelve; it was God who offered His Body and Blood in the great Sacrifice of the New Law; it was God who was Priest of the Sacrifice. To offer is to act, and as St Thomas observes, "To act is not attributed to the nature as the agent, but to the person, since *acts belong to supposits* and singulars, according to the Philosopher."[1] The humanity of Christ is the instrument of the Godhead, not separate but conjoined, as a man's hand or foot is to the man himself; and, as the same Angelic Doctor again observes, "The action of the instrument as instrument is

[1] 3ª. q. 20, a. 1, *ad 2um.*

not distinct from the action of the principal agent, though it may have another operation inasmuch as it is a thing. Hence the operation of Christ's human nature, inasmuch as it is the instrument of the Godhead is not distinct from the operation of the Godhead; for the salvation wherewith the manhood of Christ saves us and that wherewith His Godhead saves us are not distinct." [1]

If God the Son did not offer the Sacrifice of our Ransom, it was never offered at all. Some one, some individual, some person, offers sacrifice, and there was no one to offer that Sacrifice but He, since the human nature of the Word has no personality of its own. So in the continuation of the same Sacrifice upon our altars the same Christ, Son of the living God, offers it, or it is not offered at all.

The point is of such capital importance that it will be well to labour it, even at the risk of repeating oneself. The Council of Ephesus has defined that the very Word of God became our High Priest (Pt. iii. ch. I.). The action of Christ, therefore, in offering His sacrifice is the action of the Word of God. Some theologians speak as though the sacrificial action were to be referred to the human nature of Christ. But His human nature is not an agent. It can only be the instrument of the Word of God, because it has no personality of its own. The human nature of Christ is to Himself, *i.e.*, to the Person of the Word, as the hand is to the man. If a man presents a gift, it is the person who presents, though the gift is given in and by the hand. Anyhow, it is not the nature that acts but the person in

[1] 3ª. q. 19, a. 1, *ad* 2*um*.

and by the nature. So it is Christ Himself who offers the Sacrifice. And He offers it, not as man only, but as God. He offers it as being what He is, and He is God, Second Person of the Blessed Trinity.

Of course if you refer "as God" to the divine nature of Christ, which He has in common with the Father, He does not offer as God in this sense, for thus He is one with the Father. He offers it, to quote the words of the Council of Trent, as "our God and Lord." And so "as God" does not refer to the divine nature, but to the Second Person of the Blessed Trinity who acts in and by both natures. The Godhead does not offer the Sacrifice, but God does.

The word "God," as St Thomas points out, is a common noun, and stands for any of the three Divine Persons. We say that the Virgin Mary is the Mother of God, and that God died on the Cross. So, too, we say that God, the Second Person of the Blessed Trinity, born of the Virgin Mary, offers God the Father His own Body and Blood in the Sacrifice of the Altar. And He offers it immediately, because He offers as Principal Agent. The fact that the agent uses an instrument, or many instruments, does not affect the immediacy of the operation, for it is the agent that operates and produces the effect in and through the instrument or instruments.

All this becomes the more clear when we consider the way the offering is made. It is made by the change of bread into the Body, and wine into the Blood of Christ. That is the way the offering was first made; that is the way it is made now; that is

the only way it ever can be made, according to Christ's own institution. "How can this man give us His flesh to eat?" queried the Jews, who looked upon the One that stood before them as the son of Joseph, the carpenter of Nazareth. No son of Joseph could have done it. But the One who stood before the Jews on that day, and so multiplied a few loaves and fishes as to feed five thousand, was, as Simon Peter on that same day confessed Him to be, Son of the Living God. And it is the same Son of the Living God who daily offers His Sacrifice on our altars, by the ministry of His priests; who daily changes bread and wine into His Body and Blood; who daily feeds the multitude of believers with the Bread of Life. And He does it, not by a new sacrificial action, not by a new offering, but by the word once spoken in the Supper and operative to the end of time. For the word of the Omnipotent and Eternal is of everlasting efficacy, and needs not, like the puny word of man, to be repeated as often as the same thing is to be done over again. And so, while the words of consecration are said over again day after day by us mortal men, it is the word once spoken in the Supper which perfects the Sacrifice on every altar—which makes the "clean oblation" foretold by the prophet mount up daily to the throne of God for an odour of sweetness, "from the rising of the sun to its going down."

The consecration is the offering of the Sacrifice. The form of words is pragmatic. It effects what it signifies. It is also liturgical. It presents on the altar the Body and Blood of Christ under the appearances of bread and wine. Here is at once the re-

presentation and the re-presentation of the Sacrifice first offered in the Last Supper and on Calvary. Here we have the Holy Mass. Now, it is not because Christ spoke these words as man, but because He spoke them as God, that they are effective. And so Christ as God was Principal Agent in the offering of His Sacrifice, and is so still.

CHAPTER VIII

THE FIRST MASS

THE Last Supper is commonly regarded as the First Mass. But the first Mass was not celebrated till after the resurrection and ascension of Our Lord into Heaven.

The question is not one of words nor of appearances. There is question of the reality underlying these. As far as words go there is identity, though the expression "Mystery of Faith," which is found to-day in the form of consecration, is believed to have been added by the Church. As far as that which appears to the senses is concerned, Our Lord was seen to offer Himself visibly in the Supper, while it is some one else who is seen to offer Him in the Mass. And yet, to the eye of faith, as St Ambrose points out, "Christ Himself is plainly seen to offer in us, since it is His word which sanctifies the Sacrifice that is offered."[1]

The Supper was different from the Mass. An indication of this difference is to be found in the fact that the Sacrifice of the Supper was offered once and could never again be offered, while the Sacrifice of the Mass is offered over and over again "in every place, from the rising of the sun to its going down." As "It is appointed unto men once to die," so Christ died once, and being risen

[1] *Comm. on Ps.* 38, n. 25.

from the dead, "dieth now no more: death hath no more dominion over him." Our Lord in the Supper was mortal and passible; in the Mass He is immortal and impassible. And so by a gulf as deep as death and hell, the death He underwent on Calvary and the hell He descended into after death, is the Supper divided and differentiated from the Mass.

St Thomas says of the Body of Christ that "inasmuch as it was mortal and passible it was apt matter for immolation."[1] It was this in the Supper. In the Mass it is immortal and impassible, and therefore not apt matter for immolation. And because it was apt matter for immolation in the Supper, it was there offered to be immolated, *i.e.* to undergo the Passion and the Death on the Cross. The nature of the immolation is shown by what the matter was apt for. Being passible and mortal the Victim was to suffer and to die. Till He did suffer and die, the immolation was not accomplished, the sacrifice was not finished. It follows that the Supper was but a sacrifice begun, not a completed one. In the Mass, on the other hand, there is offered a finished sacrifice. So, the Supper and the Mass differ as that which is only begun differs from that which is completed.

Under symbols of wheaten bread and the juice of grape, Our Lord offered Himself in the Supper. In the Mass He is offered as the Bread baked by the fires of the Passion in the ashes of our sin and of His mortality, as the Wine made new in the Kingdom of God when the Beautiful One in His stole came with dyed garments from Bosra, treading the wine-

[1] 3a q. 48, a. 3, *ad* 1*um*.

press alone. As, then, the beginning differs from the end that crowns it, and the materials differ from the finished product, so does the Supper differ from the Mass.

"The Passion of the Lord," says St Cyprian, "is the Sacrifice that we offer."[1] Upon this also St Thomas rings the changes. "The Eucharist," he says, "is the perfect Sacrament of the Lord's Passion, containing as it does Christ who suffered."[2] And again: "It is manifest that the Passion of Christ was a true Sacrifice."[3] And once more: "Though the Passion and Death of Christ is not to be repeated, the virtue of that Sacrifice, once offered, endures forever."[4] "We do not offer other than that which Christ offered for us, His Blood namely. Hence ours is not another sacrifice, but is the commemoration of that sacrifice which Christ offered, as we read in *Luke* xxii., 19, "This do for a commemoration of Me."[5]

We offer in the Mass what Christ offered in the Supper, when He said, "Do this for a memorial of Me." He offered all that which led up to and ended in His death upon the Cross. He offered not His Death only, but His Passion, and every item of His Passion, every pang of the mental and bodily torment which He was about to endure. Even in the Supper the mental anguish began. There weighed upon His soul the treason of Judas, which He made public, as did the denial of Peter. This was part of the price He had to pay for our betrayals and our backslidings —part of the Sacrifice of our Ransom which He

[1] *Ep.* 63, n. 17. [2] 3a q. 73, a. 5, *ad 2um.* [3] *Ibid.*, q. 48, a. 3.
[4] *Ibid.*, q. 22, a. 5, *ad 2um.* [5] *Comm. on Ep. to the Hebrews*, c. 10, n. 1.

offered there. Now, as there was but a beginning of the Passion in the Supper, and as the virtue of the whole Passion and Death is in the Mass, it follows that the Last Supper was not the First Mass.

This follows also from the fact that the Mass is a Commemorative Sacrifice. When Our Lord said: "This is My Body, This is My Blood," He offered the Sacrifice of our Ransom which was consummated upon the Cross—a bloody sacrifice, for without the actual shedding of blood there was to be no remission of sin. When He said: "This do for a commemoration of Me," He instituted the Commemorative Sacrifice which we call the Mass. He instituted it, He did not offer it; just as He instituted baptism, but did not Himself baptize. What is the Mass commemorative of? The Passion and Death of Christ. Did Christ in the Last Supper commemorate His own Passion and Death? Of course not. We keep the memory of what is done and over. The offering in the Supper was but an earnest and foretokening of what is commemorated in the Mass. And so the Last Supper was not the First Mass.

The current conception of the Last Supper is that of a Sacrifice other than the Sacrifice of Calvary, and complete in itself. If this were the true conception, the Mass would be the continuation of that Sacrifice, and the Last Supper would have been the First Mass. But the traditional teaching of the Church from the beginning makes the Mass to be the continuation of the Sacrifice of Calvary. The inference is plain and necessary that the Sacrifice offered in the Supper was completed on Calvary, since the Mass is the continuation of the completed Sacrifice.

The same is to be inferred from the teaching of St Paul in the Epistle to the Hebrews. He there sets Christ before us as "priest forever according to the order of Melchisedech," and declares that "by one Sacrifice He hath perfected forever them that are sanctified." This was the Sacrifice of Calvary. Hence, according to the Apostle, Christ offered the Sacrifice of Calvary as Priest according to the order of Melchisedech, which He did in the Supper according to the rite of Melchisedech, and only in the Supper. And so Calvary intervenes between the Supper and the Mass, the Supper being the inauguration, Calvary the consummation, the Mass the unbloody continuation and commemoration of the One Sacrifice which redeemed the world.

The Sacrifice of Calvary is operative in the Mass. The Mass alone fulfils perfectly the fourfold end of sacrifice: (1) public worship of God; (2) propitiation for our sins; (3) thanksgiving for the sovereign favour of our redemption; (4) impetration of fresh favours. Now, a thing must be before it is operative, and the Sacrifice of Calvary was not till Christ died on the Cross. It follows that the Supper could not be the first Mass, for the Supper came before Calvary and the Sacrifice of Calvary itself did not become operative until it was finished.

The view that the Sacrifice of Calvary stands by itself, apart and distinct from the Supper and the Mass, is untenable for two reasons. The first is that the Sacrifice is made to consist in the Death only, whereas it consists also in the Passion. The second is that by the positive ordinance of God Sacrifice comprises a liturgical offering as well as an immola-

tion of the victim, and there was no liturgical offering on Calvary. Indeed there was no offering there. For to offer is not actually to give or hand over, but to tender or present for acceptance, and this presentation had to be made before the giving actually began. The Passion of the Lord, as says St Cyprian, is the Sacrifice that we offer, and every pang that our Saviour suffered from Thursday evening when He reclined at table with the Twelve till the afternoon of Friday, when He gave up His spirit on Calvary, was part of what is known as the Passion, and part of what He offered for us.

The Death of Our Lord upon the Cross was the direct result of His sufferings. But it was not any one of these sufferings by itself that brought about His Death—not the betrayal which Judas left the supper room to accomplish, not the agony in the garden, not the buffetings and shameful treatment of Him before the high-priest, not the scourging and crowning with thorns, not the carriage of the cross, not the nailing thereon, not the agony of any one moment of the three hours that He hung upon the cross—it was not any one of these but the sum of them all that caused His Death and so had to be offered to constitute the Sacrifice of our Ransom. Therefore the offering of His Sacrifice was the offering of the sum of all His sufferings, and this was made once for all in the cenacle. Those who conceive of the Sacrifice of Calvary simply as the Death upon the Cross, and separate it from what took place in the Supper, forget that it was the sum of the sufferings of Christ, and not any one of them by itself, which caused His Death and constituted His Sacrifice.

It is the sum of these His sufferings that we commemorate in the Mass and offer up again to the Father.

The Sacrifice of the New Law was prefigured by the sacrifices of the Old Testament, and especially by the great Sacrifice of Expiation which was offered once a year for the sins of the whole people, and was to be "an ordinance forever."—Levit. xvi. It is no poetic conceit that the Coming Event cast its shadow before; it is a truth of divine revelation. The rite, therefore, of the New Testament Sacrifice, which alone "blotted out the handwriting of the decree that was against us," is outlined for us in the Old Testament offering for sin. On the Day of Atonement the high-priest first made the ceremonial offering of the victim at the door of the tabernacle of the testimony, then shed its blood, and last of all went with the blood into the holy of holies to hand it over there to the Lord. Immediately afterwards he came out into the holy place, and on the altar that was there made the offering of the blood, smearing with it the horns of the altar.—*Ib.*, v. 18. So our High Priest first made the ceremonial offering of His Sacrifice according to the rite of Melchisedech, then shed His Blood to the last drop on the Cross, and after His resurrection went up to the holy of holies in the heavenly places to make there the solemn offering of His Sacrifice, "having obtained eternal redemption." Immediately afterwards the Apostles are gathered together in the Cenacle, and, as St Ambrose says in the already cited words, the same High Priest is "plainly seen to offer" in them, for it is of divine faith that He is the Priest of the Sacrifice. There,

then, where the Eucharistic Sacrifice was instituted, the First Mass was offered up, even as it is offered up to-day, "in memory of the passion, resurrection, and ascension of Jesus Christ Our Lord."[1] Fittingly were these stupendous events commemorated by the apostles in the First Commemorative Passover of the New Testament, for He who suffered, and rose from the dead, and ascended into Heaven, had withdrawn from them His visible presence; and He had bidden them: "Do this for a commemoration of Me."

[1] *Ordinary of the Mass.*

CHAPTER IX

OUR SIN-OFFERING

We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts whose blood for sin is brought into the holy place (as an offering) by the High Priest, are burned without the camp. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered without the gate.—*Heb.* xiii. 10-12.

That the "altar" here spoken of is such in the first and proper sense of the word is undeniable. It is sharply contrasted with the altar of the Jews; it is within the sanctuary, or holy place, where the blood of the victim is handed over to God; from it is dispensed to the people the feast upon the sacrifice. Hence the Apostle says elsewhere: "Behold Israel according to the flesh; are not they that eat of the sacrifices partakers of the altar?"—1 *Cor.* x. 18. And in the same chapter he adds: "You can not drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and the table of devils."—*Ib.*, 20-21. All this simply excludes the idea that the word "altar" can here be understood in any other than a secondary or figurative sense of Christ Himself, or the Cross to which He was nailed on Calvary.

Now, mark the sequence of the thought in this passage. To one who takes but a surface view of it,

the reasoning is not convincing. One must delve beneath the surface, and grasp the mystic and hidden meaning. The inspired writer finds in the fact that the Jews had no power to partake of their own sin-offering a token divinely given that they should have no power to partake of ours—the One Offering for the sins of the world which their offering shadowed forth. And it is instructive to note why they have not the power. It is because they have not faith in Christ. When He told the Jews of His day that the bread He would give was His flesh for the life of the world, they queried: "How can this man give us His flesh to eat?" You may well ask of a man how he is going to do what is not given unto men to do; and to them the One who stood there was but a man—"Jesus, the son of Joseph, whose father and mother we know." But you may not ask this of God; for there is no limit to His power, and no measuring the reach of it by the finite intellect of man. When, therefore, many, for want of faith, had found this saying hard, and had gone their way and "walked no more with Him," He turned to His Apostles and said: "Will you also go away?" And the one of them who, because of his strong faith, was to be made the Rock on which the Church is built, and the confirmer of his brethren, made answer and said: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and we know that Thou art the Christ, the Son of God."—*John* vi. 69-70.

Our Pasch, the Sacrifice itself together with the feast upon the Sacrifice, is, in the words that Holy Church puts in our mouths at the moment of conse-

cration, a "mystery of faith." It is faith that tells us that the chalice of benediction which we bless is the communion of the blood of Christ, and the bread that we break is the partaking of the body of the Lord.—1 *Cor.* x. 16. It is faith that assures us also that, what time we are made "partakers of the altar" even as was "Israel according to the flesh," we truly offer to God within the Christian sanctuary, the Sacrifice of Him who "suffered without the gate." "I feel," says an Anglican divine, "that in some deep, mysterious sense—a sense which it is hardly possible to express in language, for language is of things in space and time—the function, so to say, of that Sacrifice is not ended, but is eternal as itself. I can imagine nothing that speaks to man's need more than the conception of being associated with the perpetual pleading of the eternal Sacrifice; it is there that the importance of the Eucharist comes in." What Holy Mass does is to associate each successive generation of Christians with the perpetual pleading of the eternal Sacrifice, because it is the solemn ritual handing over to God on Christian altars of the Victim of Calvary, in every place, from the rising of the sun to its going down.

"When the Lord declares," says St Augustine, "'unless you eat the flesh of the Son of man, and drink His blood you shall not have life in you'—*John* vi. 54, what means it that the Jewish people were so strictly forbidden to taste the blood of sacrifices offered for sins, seeing that by these sacrifices was prefigured this One Sacrifice in which the remission of sins is really effected, while no one is forbidden to take the blood of this sacrifice for food,

but all rather are urged to drink who would have life?"[1] He does not answer his own question. But he identifies the Eucharist with the One Sacrifice as being, so far forth as it is a sacrament, the participation of, or feast upon, that Sacrifice.

It is a commonplace of New Testament teaching that the sacrifices of the olden times were types of the One Sacrifice which we offer up. But in the passage, cited at the head of this chapter, the relation of type and antitype is specifically insisted upon. The Sacrifice of the New Law fulfils, of course, all the ends of sacrifice; but it is pre-eminently a sin-offering. He who gave His life "a ransom for many" was, in the strong words of the Apostle, "made sin for us." And we are taught that He suffered for our sins "without the gate," in order that the typical sin-offering might be fulfilled; for that the bodies of those beasts whose blood was brought into the holy place as an offering for sin were burned "without the camp."

The parallelism is complete. Just as in the typical sin-offering the blood of the victim had to be brought into the holy place to make atonement, so is it in the One Offering for sin which that of the olden time shadowed forth. It is the blood of the Victim slain on Calvary, "without the gate," that we offer on our altars to-day within the Christian sanctuary. And just as that which was done by the Jewish high-priest within the holy place was not a new sacrifice, but the ritual offering or solemn handing over to God of the blood of the victim slain, so that which is done to-day within the

[1] *Quæst. in Heptat.*, l. 3, n. 57 (Migne, *P. L.*, tom. 34, col. 704).

Christian sanctuary is not a new sacrifice, but the ritual offering or solemn handing over to God of the blood of the Victim of Calvary.

And the parallelism extends to the person of the priest. It is the high-priest of the Old Dispensation who brings the blood of the Victim into the sanctuary and offers it there; it is the High Priest of the New Dispensation who brings into our sanctuary His own blood and offers it. "Yea, Himself," says St Ambrose, "is plainly seen to offer in us, since His word sanctifies the Sacrifice which is offered."[1] And St John Chrysostom: "This word once spoken from that time to the present and unto His coming perfects the Sacrifice on every altar."[2] It is not by any power of the priest that this great mystery is wrought. If "without Me you can do nothing" is true of the least act in the supernatural order, much more is it true of that which may well be esteemed the most stupendous act of all.

Here, then, is the Scriptural and Apostolic conception of the Holy Mass. It is the ritual offering within the Christian sanctuary of the Victim slain on Calvary—of the body that was nailed to the cross for us, and the blood that blotted out the handwriting of the decree that was against us. Therefore is Christ a "Priest forever according to the order of Melchisedech," because He first offered up His Sacrifice, and continues to offer it up evermore after the rite of Melchisedech. Once was the blood shed; evermore is the blood offered up. And the shedding and the offering up are not two sacrifices, but one sacrifice; as in the Old Testament,

[1] *Enarr. in Po.* 38, n. 25, [2] *In Prodit. Judæ Homil.* I., n. 6.

so in the New. What, then? Was the Sacrifice not finished on Calvary? Yea, there the blood was shed once for all, and the ransom once for all was wrought. But not there was made the ritual offering of the Sacrifice. The blood had still to be handed over to God within the holy place after the rite established by the High Priest of the Sacrifice; the ransom had to be applied to each successive generation of Christians. It is not enough that the means of paying a debt be found: the money has to be handed over to the one to whom payment is due. Christ on Calvary founded for all generations of men an infinite treasury of merits in His Precious Blood. But because, as St Augustine says, He who made man without his doing anything will not save him without it, each generation has to hand over to God, in faith not wavering, the price of its ransom. And if faith should die out of the world, then would ransom cease to be paid.

Our communion with Christianity, to quote on this subject the striking words of Cardinal Newman, "is in the unseen, not in the obsolete. At this very day its rites and ordinances are continually eliciting the active interposition of that Omnipotence in which the religion long ago began. First and above all is the Holy Mass, in which He who once died for us upon the cross brings back and perpetuates, by His literal presence in it, that one and the same Sacrifice which can not be repeated." [1]

Such in the mind and in the worship of the Church is the Holy Mass, the One Offering for the sins of the world, the sum and compendium, as

[1] *Grammar of Assent.*, p. 475.

it is the standing memorial, of Our Lord's most wonderful works. Here is no rivulet or channel, but the very fountain source of Christ's redeeming grace. "When the priest celebrates," says the author of the *Imitation*, "he honours God, rejoices the angels, edifies the Church, helps the living, obtains rest for the dead, and makes himself partaker of all good things." The same Body which was pierced for us on Calvary is present on the altar; the same Blood which flowed from the wounds in those blessed hands and feet and trickled from the spear wound in the heart, is again poured out for us. Through this adorable sacrifice, as the Council of Trent teaches, God, being appeased, grants grace and the gifts of repentance, and pardons sins and crimes even though they be enormous. If we did but realize the treasure we have here, as the saints of God have realized it in every age, we should be found daily assisting at Holy Mass, like the mother of Augustine, "who never for a day absented herself from the altar whence she knew that Victim to be dispensed by which the handwriting that was against us is blotted out."[1]

[1] *Confessions*, bk. 9, ch. 13, n. 36.

CHAPTER X

THE CHRISTIAN PASSOVER

THE most striking figure of Christ's Sacrifice in the olden time was the Pasch or Passover. Our Divine Lord first kept the Jewish Pasch the evening before He suffered, and then instituted His own. Like the other ritual sacrifices of the Old Law, the Passover included as an integral part of the rite, the eating of the flesh of the victim, in the feast upon the sacrifice. The Lamb was offered and slain, and its flesh was eaten with unleavened bread. The relation of type and antitype between it and the Christian Passover requires that the like should have place also in the latter. Therefore, the Supper formed an integral part of the Christian Passover, and the offering and consecration of the Body and Blood of the Victim, which took place at the Supper, an essential part of it as a ritual oblation, and the immolation on the Cross an essential part of it as a true and real sacrifice. "For Christ our Pasch is slain" declares the Apostle. It was no mystic nor moral slaying that made the Christian Passover a true and real and visible sacrifice, corresponding to and fulfilling as antitype the Jewish Passover. The death of Christ upon the Cross must be counted in with the offering and consecration of His Body and Blood at the Last Supper to make the Christian Pasch a real sacrifice, just as the real eating of the Victim under the form of unleavened bread

must be counted in to make a real feast upon that sacrifice. Therefore, not the Last Supper alone is the first Christian Passover, for the lamb is not yet slain; nor Calvary alone, for the lamb there slain is not there offered up with befitting rites, nor given as food under the form of unleavened bread; but the Last Supper together with Calvary is the first Christian Passover. Mere figurative or mystic slaying no more makes the Christian Passover a real sacrifice than mere figurative or mystic eating of the lamb makes a real feast upon that sacrifice. Therefore, every subsequent Christian Passover corresponding to the commemorative Passover of the Jews, since it is by Christ's institution the continuing of what was done once for all, must reproduce the moment of Calvary as well as the moment of the Last Supper, which, because of the oneness of the sacrificial action, and the causal connection between action and passion, are so linked together as to form not two moments but one only. And so the Mass prolongs forever, and presents on every altar from the rising of the sun to its going down, both the Sacrifice of Calvary and the Feast upon the Sacrifice.

Sacrifice is the supreme act of external worship. From the cradle of the race it was offered to God, but not till the time of Moses did God Himself give His chosen people the law and ritual of sacrifice. Thenceforward sacrifice was offered in accordance with that law and ritual, first in tent and tabernacle, and later in the temple, till the new covenant with the new people of God came into force.

St Paul expressly tells us that the sacrifices offered by the Jewish priests were the type and

shadow of the heavenly things (*Heb.* viii., 5), and that the law had the shadow of the good thing to come (*ibid.* x., 1), that is, of the one perfect and eternal Sacrifice that was offered by Christ, together with the sacraments that draw their virtue from it. Between the sacrifices of the Old Law and the One Sacrifice of the New there is the express relation of type and antitype. So the Christian Church has always understood. Thus St Augustine declares that "God clearly foretold by the mouths of the Hebrew prophets that there should be an end of the sacrifices which the Jews offered to shadow forth the one that was to be, and that this One Sacrifice the Gentiles should offer from the rising of the sun to its going down,"[1] and again that "the former sacrifices of whatever kind were figures of that which the faithful know in the Church."[2] So, too, the Council of Trent teaches that the Eucharistic Sacrifice "was prefigured by the various typical sacrifices of the law and of the time before the law." The great bulk of those typical offerings, it is to be observed, were made in the blood of animals, and expressly shadowed forth the bloody immolation on Calvary.

God Himself commanded the people of old to offer sacrifices, and prescribed the rites. These are contained in the Book of Leviticus. In the ritual directions there given, four things stand out prominently: (1) the offering and consecration of the living victim; (2) the immolation or sacrificial slaying of the victim; (3) the offering or handing over to God of the victim slain, by the sprinkling or pouring

[1] *De Civit. Dei*, l. 19, c. 23, n. 5 (Migne, *P. L.*, tom. 41, col. 655).
[2] *Cont. Adv. Leg. et Proph.*, lib. 1, c. 18 (Migne, *P. L.*, tom. 62, col. 624).

out of its blood round about the altar or the consuming of its flesh by fire; (4) the sacrificial meal, or feast upon the sacrifice. The first offering of the victim was made at the door of the tabernacle by the owner of the animal, or by the priest, who laid his hand upon the animal's head. In the case of sin-offerings, the animal was slain by the sinner for whom the victim was offered. The second offering, that is to say, the offering of the victim slain, was always made by the priest. We thus see that the law of sacrifice, as laid down by God Himself, requires that the twofold offering of the victim, namely, the one before as well as the one after the immolation, should be, like the immolation, external and sensible. And this requirement is rooted in the very nature of sacrifice as an act of external worship.

So much for the type; let us now come to the antitype. And let us not forget that it was He who gave the law of sacrifice to the Hebrew people who was afterwards found in fashion as a man and fulfilled the law by the offering of Himself as a ransom for many. At the very moment of the Incarnation He made the internal offering of His Sacrifice, as it is written: "Sacrifice and oblation thou wouldst not, but a body thou hast fitted unto me . . . then said I: Lo, I am come, in the head of the book it is written of me that I should do Thy will, O God."—*Heb.* x. 5. When and where did He make the external and strictly sacrificial offering of it? When His hour was come. On the eve of His Passion, when He reclined at table with the Twelve, He consecrated Himself a Victim for the Sacrifice, saying: "This is My body which is given for you";

"this is My blood which is poured out for you." The Greek tense in both cases is the present, but the action looks onward to the morrow's immolation on Calvary. So the Vulgate in the second case has the future; and so the continuing of the same thing that Christ did is declared by St Paul to be the "showing forth of the Lord's death till He come."

That the external offering of the One Sacrifice of the New Law was made in the Supper follows from the fact that it was made nowhere else; not before then, for the time to offer the Sacrifice was not come; not after, for there is nothing that resembles it in any of the events that followed in the course of Our Lord's Passion, and the crucifixion was the immolation of the Victim, not the external offering. Neither is there aught in all that the Divine Victim said or did on the Cross which can be construed as an external offering, or at all corresponds to the ceremonial offering and consecration of the living victim in the Old Law. We must, therefore, conclude that the consecration of His Body and Blood, which our Divine Lord made at the Last Supper, was the external offering of His Sacrifice, and is to be reckoned as constituting with the bloody immolation on Calvary the One Sacrifice of the New Law. Thus does the antitype correspond to its type, for Our Lord was at once the owner of the Victim offered, which was His own Body, and the Priest of the Sacrifice; also, the sinner slew the Victim, and the Priest offered the Sacrifice.

Consider, moreover, that our Divine Lord offered His One Sacrifice as Priest forever after the order of Melchisedech, for so the Apostle expressly declares.

Introducing Our Lord as Priest forever after the order of Melchisedech, he goes right on to speak of His "one offering," which is that of Calvary, giving us to understand that the Melchisedech type of sacrifice was fulfilled in the oblation that was consummated on the Cross. He thus identifies the Eucharistic Sacrifice with that of Calvary, which is what we should expect; for the Eucharistic Sacrifice though after the Melchisedech type in the form of its offering, was finished on Calvary, and was made a sacrifice by the death of the Victim on the Cross. Christ's one oblation gets its title of Eucharistic from the form of its offering, its name of the Sacrifice of Calvary from the place of its consummation. Were the Eucharistic Sacrifice other than that of Calvary, a distinct oblation containing within itself all the elements of a real sacrifice, the Apostle could not have associated, as he does, the eternal priesthood after the order of Melchisedech with the bloody immolation on Calvary; nor could the Christian Church have traced, as she has ever done, her Sacrifice to Calvary, but rather to the Cenacle, and only to the Cenacle.

Let us look a little deeper into this matter. The very notion of sacrifice involves two things, priest and victim. Our Lord is at once the Priest and Victim of His Sacrifice. As Priest, He offers Himself; as Victim, He is offered and immolated. We thus find in His Sacrifice, as in every sacrifice, an active and a passive element. But it is the active element, or action of the priest, that gives its specific character to sacrifice. That it is which transforms what would be in itself but the slaying of an animal

into the supreme act of religious worship. Where, then, did the action of Christ's Sacrifice have place? At the Last Supper, and only at the Last Supper. Jesus Christ instituted there in due ritual form His Sacrifice, and took measures to perpetuate the institution. There He made the sacrificial offering of His Body and Blood; there He bore the part of Priest forever according to the order of Melchisedech, the word "order" being taken in its full and formal sense to signify both dignity and rite; there He appointed men to do that same thing which He did, for a memorial of Him. Then, the rite being done and over, laying aside His priestly dignity, He went forth in His character of predestined Victim, suffered Himself to be led as a lamb to the slaughter, and so finished on Calvary what was begun in the upper room. He offered as Priest, and Priest forever after the order of Melchisedech; He suffered as Victim, as the lamb that was "slain from the foundation of the world." He was not yet actually Victim when He made the offering; He was less than Priest, yea, in the words of the Prophet, "a worm and no man," when he finished the Sacrifice. True, He was Priest on Calvary and Victim in the upper room, but in a material rather than formal, in a virtual rather than actual sense. To speak of what was uppermost in each case, He was Priest in the Cenacle and Victim on Calvary. Therefore He offered His Sacrifice truly and literally as Priest forever according to the order of Melchisedech. We may not divorce the Action of the Last Supper from the Passion and Death which followed in virtue of it, that is to say, in virtue of the voluntary and visible offering of

Himself as Victim to be slain for sinners and by sinners, which our Saviour there made, for that His hour was come. What God hath joined together let no man put asunder.

The Christian Passover follows the Jewish and fulfils it. In theirs a lamb was offered and slain; in ours is slain and offered the Lamb that taketh away the sins of the world. Theirs wrought redemption of the first-born from temporal death, and deliverance from bondage to a tyrant: ours works redemption from eternal death and deliverance of God's people, both Jew and Gentile, from a far worse bondage to a far harder taskmaster and more heartless tyrant. They ate the flesh of a lamb with unleavened bread; we eat the flesh of the Lamb under the form of unleavened bread. "The bread that I will give is my flesh for the life of the world." And just as every subsequent Passover of the Jews, though typical and commemorative, was a true sacrifice, so is every subsequent Christian Passover, though commemorative and symbolic, a true sacrifice, nay the one true Sacrifice of the New Law. But while in each subsequent Jewish Passover a different lamb was slain, and the sacrifice was therefore numerically different from the preceding, in each subsequent Christian Passover the same Lamb is offered and partaken of which was slain once for all on Calvary. The sacrifice is thus numerically the same as that which was offered at the last Supper and on the Cross, both Priest and Victim being numerically the same. And so, in all that appertains to the constitution of sacrifice, in its inner essence, in every essential respect, Holy Mass is the same sacrifice as

that of the Cross; is, indeed, the Sacrifice of the Cross in a mystery and by a miracle of Christ's power prolonged forever. Every altar is a Calvary where the same Victim is ever offered by the same High Priest under the veil of the things that appear to sense.

Holy Church lays it upon the conscience of all who have reached the years of discretion to hear Mass on Sundays and holy days of obligation. The Lord's Day is set apart for the worship of the Lord. We acquit ourselves of our duty to the Lord on that day by assisting at the Sacrifice by which He redeemed us from our sins and led us out of the house of bondage.

CHAPTER XI

THE FEAST UPON THE SACRIFICE

WITHIN sight of the Sea of Galilee, and within sound of its waves when it lifts its voice in anger, is "the desert place apart" where Our Blessed Lord fed five thousand men with five loaves of bread and a few fishes. The miracle was a striking and palpable one. There were as many witnesses of it as there were men whose hunger was satisfied in so wonderful a way. Nature, or rather God working in nature, multiplies the seeds that are sown in the springtime. But the seed must be put in the ground, and await the dews and showers to make it sprout; the grain must ripen under the summer's sun, and must be threshed, and winnowed, and made into flour; the flour must be kneaded into dough and baked into bread. This is the natural process of multiplying bread, gradual and slow. But the grain that is already ground into flour and baked into bread will never grow again and multiply in the ordinary course of nature. Of this we are as sure as that we have hands and feet, or a stomach that feels the pangs of hunger. Now it was baked bread that Our Lord caused to multiply—to multiply on the instant, and to such an extent that after the five thousand were fed, "they gathered up and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten."—

John 6-13. Little wonder that those who witnessed the multiplication of the loaves and fishes should have cried out: "This is of a truth the prophet that is to come into the world."—*Ib.* 14.

The miracle thus wrought by Our Lord was but a prelude to the far greater prodigy which He was about to work in the spiritual order. This is not a miracle in the received meaning of the word. It is not within the sphere of things that are seen and felt, and so are fitted to cause wonder. But it involves, and that in a marked way, the exercise of omnipotent power. Only the Almighty could feed five thousand men with five loaves; only the Almighty can feed successive generations of men with His own body in the guise of bread.

Our Lord took occasion of His multiplying the loaves to speak of the greater wonder He was about to work. "The bread that I will give," He told His hearers, "is My flesh for the life of the world." "Not as your fathers did eat manna in the desert and are dead; he who eats of this bread shall live forever." And when many of the Jews murmured among themselves and said: "How can this man give us His flesh to eat?" He abated not one jot or tittle of what He had said, but, on the contrary, reaffirmed it in yet more emphatic fashion: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye shall not have life in you."

Let us consider the grievous mistake made by the Jews, and the blindness of that perverse, though highly favoured people. They took the One who stood before them to be a man merely like one of

themselves—"Is not this the carpenter's son?" was their unspoken thought. And so they would not believe that He could do what He said He was going to do. "How," they queried, "can this man give us his flesh to eat?" By the secret chemistry of nature, bread and wine are changed into flesh and blood, but who can tell how this is done?

In the things of faith we can never go by what the senses tell us. The Jews went by what their senses told them, and so set down Jesus as the son of Joseph, the carpenter of Nazareth. Yet the wonders that He wrought before their very eyes should have satisfied them that He was indeed what he avowed Himself to be, what Peter confessed Him to be, "the Son of the Living God." That was the error of the Jews, to go by what their senses told them; as it is the error of those who pronounce the Holy Eucharist to be a wafer, a bit of ordinary bread, just because it is such to the senses.

The blindness and perverseness of the Jews lay in their refusal to believe what Jesus said He would do because they couldn't see how He was going to do it. The mysteries of faith are not only beyond the ken of the senses, but beyond the reach of human reason when left to itself. Those same men could not understand how Jesus multiplied the five loaves so as to feed five thousand. Yet they were witnesses of the astounding fact. How, then, could they presume to question His power to give them His flesh to eat? How but that their first error led logically to the second. Of course if Jesus were simply the son of Joseph he could no more give his flesh for the life of the world than can any of the

other sons of men. And even if he could, his giving it would serve no purpose, for it would not give life to the world. Therefore all who believe that Jesus is the Son of God, having the same almighty power as the Father, ought to believe that He was able to keep His promise, however impossible of fulfilment it may seem. For what is impossible to men is possible to God, with whom nothing is impossible.

The Jews fancied that Our Lord was going to give His Flesh to eat as meat is given in the market. But the words He spoke to them were "spirit and life." Being carnally-minded they could not perceive the things that are of the Spirit of God. And yet, there are instances in the Law and the Prophets, which they held to be God's own book, that shadow forth the how of the Eucharistic process. For even as the flesh of the Paschal lamb had to be roasted, and the bread given by the Angel to the prophet Elias had to be baked in the ashes, to become meat and food for the body; so the Flesh of the Lamb of God, who taketh away the sins of the world, had to be roasted in the fires of the Passion, and His body to be baked in the ashes of our sins and His mortality, to become the Bread of Life to all generations of men, and the Meat that endureth unto life everlasting.

At the Last Supper Jesus redeemed His promise. He took bread into His hands, broke it, and gave it to His disciples, saying: "This is my Body." In like manner, the chalice, in these words: "This is the chalice of my Blood of the New Testament, which shall be shed for many unto forgiveness of sins." It is the Feast upon His Sacrifice, real as that Sacrifice is real. No mere symbol or

shadow does He give, but His body under the form of bread, and His Blood under the form of wine. The Old Law had but the shadow of the good things to come, as the Apostle tells us; the New Law holds the reality. So, the same Apostle, speaking of this great mystery, teaches that the Bread we break is the partaking of the Body of Christ, and the Chalice we drain, the Communion of the Blood of Christ. So all Christian antiquity believed; such has been the faith of the overwhelming majority of Christians in every age. And He who reclined at table with the Twelve, being the Son of the Living God, eternal and omniscient, knew that His followers would take the words which He spoke in their literal and obvious meaning; would believe His Body to be present in the Holy Eucharist under the form of bread, and His Blood under the form of wine. Therefore, unless we are prepared to say that He deliberately uttered words on the most solemn occasion of His life here on earth, which were calculated to lead us into error, we must hold that He left to His Church, by His last will and testament, His Body as meat indeed, and His Blood as drink indeed —the banquet of the soul, in which as Holy Church declares, "Christ is received, the memory of His Passion is renewed, the mind is filled with grace, and a pledge is given of future glory." As surely as Jesus Christ is God, so surely is He present on the altar, Body and Blood, Soul and Divinity, under the appearances of bread and wine.

What bread does for the body that, and much more, the Holy Eucharist does for the soul. Bread is the staff of life. It nourishes the body, makes it

grow, gives it strength, and is sweet to the hungry. Such to the soul is the Holy Eucharist. "Not as your fathers did eat manna in the desert and are dead," said Our Blessed Lord to the Jews: "He who eats of this bread shall live forever." And again: "Labour not for the meat that perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you."

As the body grows in bulk, so does the soul of the one who eats worthily the Bread of Life grow in grace and goodness, in purity and truth. No wonder that so many souls are stunted in spiritual growth and starved, when they fail to eat the living Bread that came down from Heaven.

This, too, is the Bread of the Strong. How weak they become who eat not their food, or eat without relish! What labourer ever went without his daily bread and did his daily tasks? What soldier ever fought without his rations? And how can we, labourers in the Master's vineyard, and soldiers of Christ, hope to bring forth fruit in His service and win the final goal, if we do not often eat the Bread of the Strong? The prophet Elias went a day's journey into the wilderness, and being weary of his journey, weary even of life itself, flung himself down under a juniper tree. But having been fed in the morning by an Angel with bread baked in the ashes, he walked in the strength of that bread forty days and forty nights to Mount Horeb, where he had a vision of God. So we, if we are to see the Face of God in glory, we wayfarers in the wilderness of this world of sin, must feed upon the Bread of Angels, upon the immortal Son of God, who becoming mortal

and "being made sin for us," was baked in the ashes of His mortality and our sin, until purged of His earthly part, He rose from His ashes, a Living Bread that dieth now no more; death hath no more dominion over Him."—*Rom.* vi., 9.

We must have a relish for the Bread of Life, Bread is sweet, but only to the hungry. How are we to get hungry for the Bread of Life? How, but by fasting—fasting from worldly desires and from sinful pleasures. This Bread, as Holy Church tells us in dispensing it, "hath in Itself all sweetness." Yea, for He who made all good things and all sweet things, He Himself is this Living Bread. And as He who made all good things and all sweet things is infinite Goodness and Sweetness, how is He not infinitely better and sweeter than the things He has made? So have the saints and all devout souls found Him in every age.

How often should we partake of this Bread? The oftener the better, if we have the proper dispositions. "Let a man prove himself," says the Apostle, "and so let him eat of that Bread." And he adds that he who eats of this Bread or drinks of the Chalice unworthily, eats and drinks judgment, that is condemnation, to himself, "not discerning the Body of the Lord." One proves oneself by examining one's conscience. To go to Holy Communion with the consciousness of mortal sin upon one's soul, would be to commit the awful crime of sacrilege, which St Paul denounces so strongly. On the other hand, the consciousness of mortal sin is the only bar to the worthy reception of the Holy Sacrament. Venial sin will not even lessen the grace that flows

into the soul from Holy Communion, if only we are sincerely desirous of being rid of it. From this it follows that confession of sin, though always highly commendable, is not necessary to the worthy and fruitful reception of the Holy Eucharist, except when there is grievous sin upon one's conscience. Indeed, the Church obliges us to go to confession only once a year. The late Pope Pius X ordained that those who communicate daily, or even frequently during the week, can gain all the indulgences by confession once in the month. In the case of less frequent communion, weekly confession is necessary to the gaining of the indulgences that fall within the week. But neither weekly nor monthly confession is necessary to fit one to receive worthily. The best rule is so to live that one need not go to confession even once a month.

Few Christians approach this Holy Sacrament frequently. It is the old story. One bought a farm, the other a yoke of oxen, a third married a wife and couldn't come. Not a few are held back by human respect. Piety, they think, betokens weakness and want of spirit. And what will people say about them if they become too pious? As if it mattered what people said! Piety is profitable alike for the life that now is, and that which is to be. No one can be too pious, nor can indeed, be pious enough. Without exaggeration does Scripture declare that the number of fools is without end. Anyone who for any reason neglects the things that are eternal, for one day, or even for one hour, is a consummate fool. And we are all of us, to a greater or less extent, guilty of this supreme folly—busied about

many things, when the Wisdom of God has taught us that one thing is necessary.

"Suffer little children to come unto Me," says Our Blessed Lord, "for of such is the Kingdom of Heaven." Pope Pius Tenth of blessed memory has thrown the Eucharistic gates wide open to the little ones. As soon as the child reaches the years of discretion, which is commonly at about seven, and is able to discern the Body of the Lord, it not only can, but should, go to Holy Communion.

Jesus in the Blessed Sacrament is the fountain of living water that leaps up unto life everlasting. But few come to draw from this fountain. Men seek to slake their thirst for happiness at the broken cisterns of this world, which can hold no water. They go to theatres, to moving picture shows, for recreation, for consolation; they forsake the God of all consolation Who is evermore present in the tabernacle. They visit earthly friends; they neglect to visit their Heavenly Friend. It is pitiful to see how few observe the pious and truly Catholic practice of visiting the Lord Jesus in the Sacrament of His love. St Alphonsus tells us of a Countess of Feria, who was known as the Spouse of the Blessed Sacrament because of her devotion to Our Lord in this great mystery of His love. Being asked what she did during the long hours she spent at the foot of the altar, she made answer: "I would remain there for all eternity. The Holy Sacrament contains the essence of God, who is the food of the elect. Good God, I am asked what I do in the presence of my Saviour! Why am I not rather asked what I don't do! I love Him, I praise Him, I thank Him for

His favours, I implore His mercy; I do what a beggar does in the presence of a rich man; what a sick man does in the presence of his physician; what a person parched with thirst does before a clear fountain; or what one fainting from hunger does before a table loaded with the choicest viands."

Jesus, in the Blessed Sacrament is the food of our souls, the medicine of our wounds, the one true comfort in affliction, the fountain source of that happiness which our hearts ever hunger after, and seek elsewhere in vain.

CHAPTER XII

THE MASS STIPEND

THE Mass stipend is a money offering made to a priest to get him to say Mass for some special intention. In early days the offering was in bread and wine and the like. But the underlying idea has always been the same. It finds expression in the words of St Paul, that "they who serve the altar partake with the altar," and in the words of Our Lord, that "the labourer is worthy of his hire."

But what is the precise character of this offering? Is it an alms, or is it, as the word "stipend" implies, a fee, or payment for service rendered? The New Code of Canon Law seems to leave the question an open one. It says "alms or stipend." An alms is something given for God's sake to a person in need. Its distinctive feature is that it is given gratis. The one who gives wants no return. He does not give on condition of the recipient's giving or doing: he gives freely and absolutely. No doubt the offering for a Mass may at times take the character of an alms, both on the part of the giver, who means to give simply for God's sake, and of the recipient, who may really be in need here and now of that which is thus bestowed. But this is the exception. As a rule, the offering is a stipend or fee for service rendered, or to be rendered. In the former case, it is due in strict justice; in the latter, it begets an

obligation in justice on the part of the priest to say the Mass for the intention of the giver.

The title that a priest has to a stipend is that he must live. Our Lord never meant His priests to live on alms. There are religious orders in the Church whose members take vows to live on the bounty of those who give simply for God's sake. These, however, do but follow to the uttermost a counsel of perfection, and are exceptions to the rule. The rule is that which Christ Himself laid down, when He first sent out His disciples. In preaching the Gospel, "the labourer is worthy of his hire"; so is he in saying Mass.

If the priest could not take a stipend for his service, he would be the only one in the world precluded from earning his living. But upon him, too, the primeval injunction was laid, that he should eat his bread in the sweat of his face. This means that man must work for his living. "If a man," says the Apostle bluntly, "will not work, let him not eat." Therefore, if he works, at his trade or profession, be it what it may, he has a right to a living wage. Is the priest to be in worse case than men of other professions? His chief business is to offer sacrifice.

St Paul is quite emphatic in his assertion of the right of the priest to a living wage for his service, and particularly his service at the altar. He rings the changes upon it. "Have we not power to eat and drink?" He says, in the ninth chapter of the *First Epistle to the Corinthians.* And again: "Who ever serveth as a soldier at his own expense?" which means, as applied to the matter in hand, that, even

when a priest has money of his own from some other source, he may take a stipend for his service.

The Apostle cites the law of Moses, which forbids the muzzling of the treading ox, and asks if God has a care of oxen and not of men. Once our High Priest trod the winepress alone. Now others tread it with Him, and He would have those who so serve the altar partake with the altar. Such is the teaching of His Apostle, who goes on to say: "So also the Lord ordained that they who preach the gospel should live by the gospel." He tells us, indeed, that he himself "used none of these things" but leaves us in no doubt as to his right to use them—a right founded upon service and the title to a living wage that faithful service gives. "If we have sown unto you spiritual things. Is it a great matter if we reap your carnal things?"—*Ibid.* v. 11.

But here we are met with a difficulty. The offering of Mass is a spiritual service. It would seem, therefore, that a priest cannot take money for it, which would be simony—the selling of a spiritual thing for a price. When Simon Magus offered St Peter money for the power of giving the Holy Ghost, he was told, "Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money."—*Acts* viii. 20. We may have here the reason why it has been held that the offering for a Mass is an alms. But really the giving or taking a stipend for a Mass is free from the slightest taint of simony. For simony is in the thought that the gift of God may be purchased with money, and there is no such thought in the mind of the one who gives or in that of the one

who takes a Mass stipend. We say "in the mind," though the words may appear to convey it. A man comes to a priest and says: "Will you offer up a Mass for my intention?" The priest says "I will," and accepts the proffered stipend. It is not for the Mass that the money is given or taken, nor for the fruits of the Mass, but for the saying of the Mass—the priest's service in the celebration of the Mass. The transaction is on all fours with that of the doctor who takes a fee for giving a prescription, or of the lawyer who is paid for counsel expressed in writing or by word of mouth. While the knowledge or skill in law or medicine is a spiritual entity, and not therefore in the category of things that are sold for a price, use is made of it, as St Thomas points out,[1] by bodily service. On the other hand, neither doctor nor lawyer is bound—at any rate, not always bound—to give his services free of charge, and so he may take a price for them. In like manner, while the action of the Mass is spiritual, the ministry of the priest in the offering of it is bodily, and so in the class of services for which a price may be taken. We have here the conditions needful for lawful buying and selling—a thing that is saleable, to wit, the service of the priest, and the right to dispose freely of it, which exists as often as the priest's Mass is not already engaged. This is confirmed by the already quoted saying of the Master to those whom He was sending forth to preach the gospel. The gospel itself is neither bought nor sold. But one may lawfully take a price for the preaching of it. This is precisely what "hire" means—"the price or compensation for labour and services."[2]

[1] 2 ae. q. 71, a. 4. [2] *The Standard Dictionary.*

There is, however, this great difference between the case of the priest and that of the doctor or lawyer, that the former has hired himself out once for all to work for the Master, who is to be his "reward exceeding great," while the latter has no such engagement. Therefore he may set himself to "make money," as the saying is, and take a fee twenty times a day, if he can get it, whereas the priest, as a rule, can say Mass but once a day, and take but one stipend. This is why St Thomas calls it "*stipendium sustentationis*," for the priest takes the stipend as a means of support, and not as a means of enriching himself. Hence, too, the amount of the stipend is fixed by the Church at a low figure.

The great Jesuit theologian, Suarez, deals at considerable length with this question. He holds that there is a real contract, of the bilateral kind, that is, binding on both sides, between the one who offers the stipend and the priest who accepts it—an innominate contract, *do ut facias*, "I give on the condition of your doing." He states the view set forth above, and says it tallies well with the Scripture. But it does not altogether satisfy him. To his mind, the ministry of the priest is so bound up with the action of the Mass as to be simply one with it. This being purely spiritual, that also must be spiritual, and so can't be bought nor sold. He concludes that the stipend cannot be the price of the priest's service, but a something given solely for his support. The person for whom the priest offers the Mass takes upon himself, he says, the obligation of supporting him.[1]

[1] *Op. Omnia*, tom. 21, quæst. lxxxiii., art. vi. disp. lxxxi., sect. 1, n. 6.

The saying of the Master furnishes the readiest and most effective answer to the contention of Suarez. It is concrete; it is authoritative; it is peremptory. If a price may be taken for the preaching of the gospel, even though that price be but just enough to support the preacher, why may not a price be taken for the saying of Mass, especially when the price is less than enough to support the celebrant. Is not the service of the one who preaches the gospel just as intimately bound up with the gospel as is the service of the one who says Mass bound up with the Mass? And yet the Master speaks of that which is given for the service of the preacher as "hire," and says plainly that he earns it. And really there is a human element in these services, quite distinct from the divine, for which a price may be given or taken.

Suarez's own solution of the difficulty is far from satisfactory. In the first place, the assumption that the one who gets a priest to say Mass for his intention takes upon himself the obligation of supporting him may well be challenged. And if he does take upon himself this obligation, it is certain he does not fulfil it; for the stipend he gives is quite inadequate. Moreover, the obligation he takes on himself and the corresponding one the priest assumes, arise, according to Suarez himself, out of a real bilateral contract, binding in justice on both parties. And so, after all, there is the payment of a price for a service, which is nevertheless held to be unsaleable. We have to fall back on the distinction of St Thomas, made in a parallel case: the thing itself is spiritual, but use is made of it by bodily service, for which a price may be taken.

It remains to deal with the second point. What is the stipend given for? The answer to this has been anticipated. The stipend is not given for the Mass, nor for the fruits of the Mass. This would be simony. It is given solely for the service of the priest in saying the Mass, and as a contribution toward his support. Hence, when the priest has offered the Mass for the intention of the donor, he is quit of all obligation. The intention may be the obtaining of a spiritual favour, or of a temporal one; it may fail of being realized, for God may not see fit to grant the favour; it may be known to the priest, or it may not. But once the priest has said the Mass, he has fulfilled his part of the contract. And the person who gave the stipend may well be assured that he has made use of the most efficacious means known to men of obtaining favours from God, and that, if he does not get the particular favour sought, it is because God has something better in store for him—if he deserves it. For he has done that which puts God Himself under an obligation to him. He has procured for God the unspeakable glory and for man the unspeakable benefits which come from the offering up again of the One Eternal Sacrifice.

APPENDIX

THE following passages have been taken at random from various sources. They witness to the unity of Catholic belief concerning the Sacrifice of the Mass. They also serve to show that the Church to-day, as in the early ages and in medieval times, holds the Mass to be the same Sacrifice that was offered on Calvary—not repeated but continued.

The Sacrifice of the Mass in the sensible world is a special act of the priest offering simple bread and wine, and yet it is the one real sacrifice made by our Lord of Himself on Calvary. It is not simply a symbolic representation of that sacrifice; it is not even its renewal or repetition in an unbloody manner, but is that identical sacrifice itself, that one and the same universal and ever-present sacrificial act. They who assert only one sacrifice, made once and for all, are right; but they who deny the reality of the sacrifice of the Mass daily on our altars, place the real sacrifice and the whole sacrifice in its mimetic or sensible accidents, and see, conceive, believe nothing above them.—Brownson, *Works*, vol. xiv. p. 586.

God would not receive any sacrifice from man until Christ came and offered His own body upon the Cross, which was acceptable to His heavenly Father; and then, lest we should fail in obtaining His favour forever, He left us the same identical sacrifice, under the mystery of the most holy

Sacrament of the Eucharist.—*The Lenten Lectures* of Rev. Thomas Maguire, delivered in Dublin in 1842 (Cincinnati: John P. Walsh, p. 265).

The Sacrifice of the Mass is one and the same with the Sacrifice of the Cross, for it is the same Saviour who once offered Himself as a bleeding victim on the Cross that continues to offer Himself in an unbloody manner upon our altars. . .

The Sacrifice of the Mass in the Catholic belief is a continual commemoration of the Sacrifice of the Cross, and yet really one with that which is commemorated. — *The Catholic Review* (New York), August 17, 1889, p. 107.

Jesus Christ being present in the Eucharist, by virtue of the consecration which He Himself appointed, presents Himself, says St Paul, and appears for us before the face of God. (*Heb.* ix. 24.) Here then is a continuation of the great Sacrifice of the Cross; here Jesus Christ continues to present to His heavenly Father the merits of His passion and death; He perpetuates the memory of His obedience, even to the Death of the Cross, which includes an acknowledgment of God's supreme dominion; of course here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great Sacrifice of the Cross.—*A Defence of Catholic Principles,* by the Rev. Demetrius A. Gallitzin.

Are the Sacrifice of Calvary and the Sacrifice of the Mass the same? Yes; there is the same priest, Jesus Christ; the same victim, Jesus Christ; and the same thing done.—*A New Catechism of*

Christian Doctrine and Practice, by the Right Rev. James Bellord, D.D.

"Is the Mass the same sacrifice as that of the Cross?" "Yes; the Mass is the same sacrifice as that of the Cross."—*Catechism of the Council of Baltimore.*

"Is the Mass a different sacrifice from that of the Cross?" "No."—Butler's *Catechism.*

The Holy Mass is not a new sacrifice, but one and the same sacrifice with that of the Cross. . . It is a continuation or renewal of the Sacrifice of the Cross. The essential parts of the Sacrifice of the Mass are the very same as those of the Cross, but the circumstances are different.—*Holy Mass Explanation Book* (approved by His Eminence Cardinal Vaughan).

Now, we have already said that in the New Law there is but One Sacrifice, that this one and only Sacrifice was offered but once, on the Cross, and that it was there it was consummated. . . The Holy Mass is numerically the same (*sacrificium numero idem*) as the Sacrifice of Christ on the Cross.—Wetzer & Welte's *Encyclopedic Dictionary of Catholic Theology.*

The Sacrifice of the Mass is the Sacrifice of Calvary—not repeated, for Jesus Christ dieth now no more, but shown forth until He comes. Time is, as it were, annihilated. Jesus Christ, as High Priest, offers His Body and Blood to His Eternal Father as a sacrifice of adoration, homage, thanksgiving, and also of atonement and impetration.—*Christ in*

His Church (New York; Imprimatur of Card. McCloskey).

My little work bears the title "The Sacrifice of Jesus Christ"; for although we distinguish by different names the Sacrifice of the Cross from the Sacrifice of the Altar yet it is substantially the same sacrifice. . . The Sacrifice of the Altar is a continuation and renewal of the Sacrifice of the Cross, and differs from it only in the manner in which it is offered.—*The Holy Eucharist*, by St Alphonsus de Liguori.

The Sacrifice of Calvary is made present to us by the Holy Mass in a more perfect way (than it was to the Jews of old), as was to be expected, being at once the memorial and renewal of the same Sacrifice, so that our Lord is "standing, as it were slain" from the beginning to the end of creation.—*Skeleton Sermons* (Dr Bagshawe).

In Holy Mass the sacrifice consists not in a fresh immolation of the Victim, but in the renewal, without bloodshed, of the oblation of our Paschal Lamb, Christ the Lord, who was slain upon the Cross and brought to life again by His Resurrection.—Illustrated *Explanation of the Holy Sacraments* (from the German of Rev. H. Rolfus, D.D.).

One sacrifice has forever redeemed the world, and is offered continually in heaven and on earth.—*The Eternal Priesthood*, by Card. Manning, c. 1, n. 2.

This is the Holy Sacrifice of the Mass, the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered

on Mount Calvary.—*Abridged Course of Religious Instruction*, Rev. F. X. Schouppe, S.J.).

"Is this the same sacrifice as that of the Cross?" "Yes; for it is still the same Host and same Sacrifice whether on the Cross or on the Altar; whatever difference there may be is only in the manner."—*Doctrinal and Scriptural Catechism*, by Rev. P. Collot, Doctor of the Sorbonne.

Hanc autem oblationem vivam, quam tu misisti ad altare crucis immolandam pro nobis, hanc eandem tibi nunc offero, passionem ejus et mortem recolens et repraesentans: sicut ipse praecepit, cum dixit, ut idem in ejus commemorationem faceremus.—*De Sacrificio Missae, Tractatus Asceticus*, auctore, D. Joanne Bona (*Oratio*).

Saepe dictum est in hoc incruento sacrificio cruentum illud, quod semel in Cruce peractum est, non verbis sed re ipsa repraesentari.—*Ibid.*

The Sacrifice of the Cross is continued in the Sacrifice of the Mass daily offered on our altars.—*The Sacraments Explained*, by Rev. Arthur Devine, C.P.

In the Holy Mass that One Sacrifice on the Cross once offered is renewed, continued, applied to our benefit. — *Meditations and Devotions*, by Card. Newman, p. 203.

If that great deed was what we believe it to be, what we know it is, it must remain present, though past; it must be a standing fact for all times.—*Ib.*, p. 406.

The Holy Sacrifice of the Mass is essentially the same sacrifice as that of the Cross. — *The Pulpit Orator*, vol. v.

The Sacrifice of the Mass is essentially the same sacrifice as that of the Cross; the only difference is in the manner of offering.—Deharbe's *Catechism.*

Its (the Blessed Eucharist's) worth, as a memorial lies in this, namely, that it perpetuates the Redeemer in His character of Victim. There He is, "*the Lamb slain from the foundation of the world.*"—*Sermons by the Paulists* (preached during the year 1863).

(The Mass) is identically the same sacrifice as that of the Cross—not repeated, but perpetuated.—*Sermons by the Paulists* (preached during the year 1865 and 1866).

(The Mass) is a true Sacrifice. . . . A certain *destruction or change* takes place; this destruction was real on the Cross. The Mass is a *continuation* of the Sacrifice of the Cross, and has a direct connection with it, representing sacrificially the immolation which took place on the Altar of the Cross, in the same way as when the High Priest of old offered, in the sanctuary, the blood of the victim which had been previously slain on the altar, he offered a true sacrifice, although the bloody immolation did not take place then and there.

Nor is there any multiplication of sacrifices; all the Masses offered up in the world are one with the Sacrifice of the Cross. Of the above two truths we have a figure in the sin sacrifices of the Jews; the priest offered the victim to God in slaying it, yet he afterwards carried the blood of this victim to the sanctuary, and offered it there again. The second sacrifice was one with the first, of which it was a continuation, and the two acts were but one sacrifice.

—*Catechism of the Christian Religion* (being a compendium of the Catechism of Montpellier), by the Rev. Stephen Keenan.

The Mass is the perpetuation of the Sacrifice of Christ on the Cross. It is not a different sacrifice, for all others are now abolished; it is not a repetition of the same; for Christ died but once (*Heb.* ix. 25-28). But the Sacrifice of Calvary did not cease when our Lord was removed from the Cross. He is an eternal Victim, continuing now within the veil His first and only oblation; and He is forever "in the midst of the throne . . . a Lamb standing as it were slain," *Apoc.* v. 6). He appears daily on our altars in the same character of Priest and Victim, and continues His sacrifice there as before the throne. —*Meditations on Christian Dogma*, vol. ii., by the Right Rev. James Bellord.

We, therefore, confess that the Sacrifice of the Mass is one and the same Sacrifice with that of the Cross; the Victim is one and the same, Christ Jesus, who offered Himself, once only, a Bloody Sacrifice on the Altar of the Cross. The bloody and unbloody Victim is still one and the same, and the oblation of the Cross is daily renewed in the Eucharistic Sacrifice, in obedience to the command of our Lord: "Do this for a commemoration of Me."—*Catechism of the Council of Trent.*

(*a*) In that last Paschal Supper, when Jesus sat at the table, and took bread, blessed it, broke it, gave it, and said: "This is My Body," and the chalice, when He had blessed it, and said: "This is My Blood," He began the act of oblation, finished on

Calvary, which redeemed the world. He offered that sacrifice first without blood-shedding; but it was the same true, proper, and propitiatory sacrifice which redeems the world because therein He offered Himself. We read in the Gospels that "No man laid hands on Him, because His hour was not yet come" (*John* vii. 30); that is, no man had power to take Him until He delivered Himself into their hands. We read again that the servants of the high-priest who came out to seize Him in the garden, when they heard Him say "I am He" (*John* xviii. 6), went backward and fell to the ground—the majesty of His divine presence awed them. They were cast at His feet in fear; and in proof that, when they took Him and bound Him, it was of His own free will. When He stood before Pilate, He said once more: "Thou shouldst not have any power against Me, unless it were given thee from above" (*Ib.* xix. 11). Bound as He was still no man had power over Him. Twelve legions of angels would have surrounded Him: they would have cut His bonds and set Him free, if it had been His divine will. Therefore at His Last Supper He made a free and voluntary offering of Himself. He had not yet shed His Blood, but throughout His whole life He had offered His will, and He now offered His death; and that which He began at the Last Supper He accomplished on the morrow upon Calvary by the shedding of His Blood; for that shedding of Blood was the completion of His sacrifice. . . .

(*b*) When He said, "This is My Body," and "This is My Blood," He instituted the Holy Sacrifice; and when He said: "Do this in commemoration of

Me" He consecrated His Apostles to be priests, to offer forever that same sacrifice of Himself. Therefore, what the Church offers, day by day, is the continuance of that same divine act which Jesus at that hour began. It is nothing new, nothing distinct from it, nothing added to it, for in itself it was perfect—a Divine Sacrifice admitting of no addition. The Sacrifice of the Altar is the same sacrifice prolonged forever. He who offered Himself then offers Himself now. He offered Himself then by His own hands; He offers Himself now by the hands of his priesthood. There is now no shedding of blood—that was accomplished once for all upon Calvary. The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality.

That which was done in the Paschal Supper in the guest-chamber, and that which is done upon the altar in the Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory, and only Sacrifice for the sin of the world.—*The Glories of the Sacred Heart*, by Cardinal Manning (*The Last Will of the Sacred Heart*).

Appeased by the offering of this (Sacrifice), the Lord bestows grace and the gift of repentance and forgives offences and sins even though they be enormous. For the Victim (of the Mass) is one and

the same (with the Victim of Calvary), and the same now offers Himself by the ministry of the priests that then offered Himself on the Cross, the manner only of offering being different.—The Council of Trent, *Sess.* XXIII., c. ii.

To these may be added some extracts from statements on the same subject by leading Anglican divines, which are remarkable alike for their Catholicity and their profundity. They are culled from the account of the *Reports of the Oxford Conference on Priesthood and Sacrifice and of the Fulham 'Round Table' Conference*, published in Appendix E of the Rev. Dr Mortimer's work on the Eucharistic Sacrifice.

From what has been said it seems clear that the principal words used by our Lord at the institution of the Eucharist, and also the elements which He appointed to be used in that rite, point in the same direction, and indicate the sacrificial character of the ordinance; and it would require very explicit and authoritative statements in the opposite direction to induce me to give up my belief that the Holy Eucharist was instituted by our Lord as a sacrifice, the earthly counterpart of the sacrificial oblation which is being carried on in the heavenly tabernacle. —Father Puller.

As to the sacrifice of Christ, I want still to plead what I have said before, that the inward motive is not, in itself, sacrificial until it has obtained an outward realization—until it can succeed in *making* an offering. The 'Lo! I come to do Thy will' becomes sacrificial when it has completed its intention

in the offering of the *Body* prepared for it. The will that is to be done is that He should have a *Body* to present in sacrifice. And so it is that our own offerings of spiritual thanks and praises only gain the right to use sacrificial language through the sacrifice, present in their midst, of the Body and Blood. It is this that constitutes them sacrifices.—Canon Scott Holland.

As to the very profound subject of the nature of our Lord's Sacrifice, surely it is necessary from His own language to feel that there was more in the sacrifice than the mere dedication and sacrifice of His own will—that He looked forward to the Death on the Cross as the great deed that was to work some great achievement; that that achievement was to be done once; and that once done it was to have eternal significance and efficacy. Whatever the act of death meant, it was at least the completion of the sacrifice in time, but its significance and efficacy were to be eternal. I agree with Father Puller that in thinking of the sacrifice of Christ—of the Eternal Son—it is impossible to think of it merely as an event past in time—something that has come to an end.—Rev. C. G. Lang (now Archbishop of York).

I believe that the Holy Communion was ordained "for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby"; and that this "remembrance" is in the first place a memorial before God, because "Christ instituted not only a remembrance of the Sacrifice to ourselves, but also a special mode of pleading it before God" whereby we offer the same

Body once for all sacrificed for us, and the same Blood once for all shed for us, sacramentally present, to the Father.—Rev. Canon Newbolt.

For the occasion, the action, and the full words of the Institution, all define the sacred Body in our Lord's thought to be the Body as in death, and the sacred Blood to be the Blood as in death. That is, as in the act and process of the one Sacrifice which is our Redemption.—Rev. Dr Moule.

The Johannine and Pauline conceptions find a meeting-point, when we go on to consider the food offered to us in the Eucharist as Sacrificial Food. Whether or not we supply the word "given" or "broken" to the phrase "My Body which is on your behalf," a reference is clearly intended to the Crucifixion; and the sacrificial aspect is yet more plainly indicated in the words "My Blood of the Covenant, which is being poured forth on behalf of many."—Rev. Canon Robinson.

Canon Gore desired to urge two points: (*a*) That it may be emphatically stated that down to the time of St Thomas Aquinas inclusive, the memorial of our Lord's death made in the Holy Communion is regarded as commemorative only, and is not connected with any idea of actual immolation; (*b*) That it would be generally agreed that that which differentiates our relation to the Sacrifice of Christ as commemorated in the Holy Communion from our relation to that Sacrifice on any other occasion, when we might agree to commemorate His death, is the fact that this sacrament is the ordained occasion on

which our Lord gives us His Body and Blood, sacramentally identified with the bread and wine.

It is impossible to dissociate that conception of the office of the living and eternal Christ from the Sacrifice which He has achieved once and for all. With Father Puller I am still feeling that that Sacrifice is not a thing completed in the sense of being past in time, and therefore ended. It is completed in the sense that it is perfect—there is nothing to be added to it—it is eternal. That is why I cannot quite agree with Professor Ryle's words; because I feel that in some deep, mysterious sense—a sense which it is hardly possible to express in language, for language is of things in space and time—the function, so to say, of that Sacrifice is not ended, but is eternal as itself. I can imagine nothing that speaks to one's life's need more than the conception of being associated with the perpetual pleading of the eternal Sacrifice; it is there that the importance of the Eucharist comes in. In the Eucharist, we have the assurance of the Divinely appointed pledge and symbol of being identified with the eternal Sacrifice of the Lamb of God. And so I cannot conceive it as being a mere commemorative rite. It is in some mysterious sense a real sharing of the Body and Blood of a living Christ, who *is* the eternally perfect Sacrifice. The symbolic act is not *in itself* expiatory. It is nothing in itself apart from Christ, through Whom it is offered. It is not, therefore, to my mind, expiatory, but it associates us with the eternal presentment by our Lord—our eternal High Priest—of His Sacrifice for the sins of the world. It is an act by which we are permitted,

by Divine condescension, in some degree to share in what Christ is doing.—Rev. C. G. Lang.

Dr Robertson drew attention to the early use of sacrificial terms in the primitive Church, which he thought arose inevitably from the connection of the Eucharist with the Passover, which was a sacrificial meal, the expression θύειν τό πασχα being used by *St Mark* xiv. 12 and *St Luke* xxii. 7, and θύειν being a sacrificial word. But he thought that if we got to the real meaning of early Christian writers in the use of such language, their idea is always that of a retrospective reference to the Sacrifice on the Cross, and he quoted passages from St Chrysostom (*Hom. in Heb.* xvii.), and St Augustine (*Cont. Faust.* xx. 18) in which this view is expressed in almost identical terms.

Lord Halifax then presented a statement which he had drawn up, from which the following is extracted:

"That expressed devotionally, in the words of Prof. Moule, 'I see in the Holy Eucharist, which is primarily and before all things the memorial of the Lord's death, Christ my Lord at the Holy table, coming to me and saying: This is My Body which was broken for you, this is My Blood which was shed for you,'—or, as was expressed by Canon Gore, Canon Newbolt, and Lord Halifax, 'That in every Eucharist Christ is the real Consecrator' who, in the service which He has instituted for the perpetual memory of His death, gives to His faithful people His Body as broken, His Blood as poured out, mystically represented and exhibited under the act of death by the separate Consecration of the bread and wine."—p. 69.

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